

737.

T H E

PRINCIPAL SUBJECTS

O F

CHRISTIANITY,

PRACTICAL and EXPERIMENTAL:

ILLUSTRATED AND ENFORCED WITH

OCCASIONAL NOTES and OBSERVATIONS.

By WILLIAM HOWELL.

It seemed good to me also to write—in order—That thou mightest know the certainty of those things wherein thou hast been instructed—And be ready, always, to give an answer to every man that asketh you a reason of the hope that is in you.—Luke i. 3, 4. 1 Pet. iii. 15.

I have written unto them the great things of my law, but they were counted (treated as) a strange thing. Hosea viii. 12.

L E E D S :

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PRICE TWO SHILLINGS.

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“ I have no doubt but I could, were I to go about it with proper
“ helps, prove undeniably, that there is nothing material
“ preached by me, under the scandal of Methodistical, which
“ was not preached by those excellent persons, who, having
“ laid the foundation of our Church-establishment, gave their
“ bodies to be burned, in confirmation of the truths they taught.
“ The members of our National Church are, in general,
“ utterly ignorant of its standard doctrines; and ignorantly
“ brand those as Enthusiasts and Methodists, who preach
“ *zealously* the very doctrines of our first Reformers.” Scott’s
Force of Truth, page 98.

“ So the poor of the flock that waited upon me, knew that it was
“ the Word of the Lord.” Zech. xi. 11.

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P R E F A C E.

WHEN a writer considers that something new will be expected in every addition to the number of books already published, and is conscious that his own labours under this defect, he may wish to prefix an apology for engaging the public notice: And if novelty be proved essential to edification, the author of the following sheets is sensible no apology can atone for their deficiency in this view, and has the mortification to reflect, that he has employed his time and pen to no purpose. There is however something in every person's mode of thinking and writing, which may be new to some; and as a late eminent Commentator observes, "Every man has his connexions; and some are disposed to read with attention what he writes, who have not the same favourable disposition towards another, perhaps of superior excellency."* Thus most books of a religious cast are read by some, and no doubt some benefit obtained from all: And may he not be allowed to hope, there are more than a few, who can relish a repetition of plain, practical truths, and dispense with a plain manner of communicating them; and that to apologize because he has aimed to do good in the way in which others have gone before him, would be reputed and pronounced impertinence and affectation?

The original design of part of what is written was to accommodate the younger branch of the author's flock with some useful catechetical instructions; which it was hoped, might occupy a kind of a middle place between Dr. Watts' Catechism and the Assembly of Divines. But though he has been insensibly lead to enlarge his plan, for the benefit of adults, he did not wish the case of the former to be entirely excluded. And he would flatter himself its present form, in some respects, may not be deemed unsuitable to either, and, with a blessing from above, may subserve the instruction and sanctification of both. The edification however of the weak, uninformed Christian, has been a particular object in view in publishing his thoughts; and should they conduce, with the same blessing, "*to open the eyes of sinners, and turn them from darkness to light, from Satan to God,*" his plan will be still more perfectly effected, and the earnest desire of his heart, if he mistake not, be fulfilled.—To be able to add to the stock of merely speculative, systematic intelligence in divinity, he apprehends is a poor acquisition; and thinks he has more than once seen it attended with the worst of consequences. It has therefore been his wish, however he may have failed in the attempt, to communicate and increase knowledge with its proper influence: So to inform the judgment that the tempers and conduct may be regulated by the word of Christ, that each may speak the language of obedience, and show the possibility, necessity and beauty of evangelic holiness. Such a living, active influence apart, the soundest orthodoxy appears

appears to him insignificant and useless: may serve perhaps to get a name with man, but is hardly likely to subserve the interest of the Kingdom of God. He has indeed sometimes thought the best digested system may not unfitly be resembled to a skeleton, which has every bone in its proper place, and exhibits the first rudiments of our structure to a speculative eye, but has lost the seat of life and action: may help to instruct us in the compages of our frame, but can afford us no assistance to exert it. He hopes however, that what he has written, will be found agreeable to sound doctrine, in the esteem of those who value it for its effects, and are solicitous to secure its end. The subjects are indeed common, and to many may be hardly thought worth a perusal; but their richness is inexhaustible, and their glory inextinguishable: and the method of communicating them, if judged unpopular by some, may be felt by the ordinary, unlettered reader (for whose benefit it is chiefly designed) easy and intelligible: And if the way of salvation be contained therein, he has little fear, but with the approbation of the Lord, it will be obtained thereby; where the reader, like the Ethiopian Eunuch, has the anxiety of a Christian to be taught, and the simplicity of a child to receive it. In a word, it was his desire to accommodate the poorer sort, especially those of his own charge, with a brief compendium of practical divine truths, with their native tendency, to renew the heart and life for God, and make us holy, happy and useful, pointed out; and to apply the whole to the conscience with this

view:—To show what a Christian is, in the esteem of the Great God, as he has made known his mind and will, and what *we may be*, and *must be*, by the grace of his Holy Spirit, if ever we see, with joy, that Saviour the Bible reveals, or enter upon that rest it promises. It is not imposed, however, upon the reader to exclude the use of others of a similar kind, which he may already possess, or may be able to obtain; but to co-operate with them in the same purpose, and to add strength, if possible, to their testimony.

But, tho' the greater part of the doctrines he has produced thro' the whole, are, in general, supported by direct references to Scripture, and many of the leading ones will not admit of an ambiguous meaning, he is far from supposing they will meet with a favourable reception from all who peruse them. On the contrary, he believes they will have the same effect on some, and not a few, in awakening those symptoms of disgust and scorn which have usually attended them. This indeed is what the Scriptures have forewarned him of, what he has been an eye-witness to, in various instances, and what may very naturally be expected, when we recollect their humiliating, degrading tenor and cast, and reflect that they have ever been chiefly acceptable and useful with the lower class of people. It is no more, in fact, than what has been, what will be, and what must be, wherever the love of this world is allowed to command the mind, and govern peoples religious sentiments, and the approbation of men of wealth and letters,

letters, is alone permitted to give them sanction and currency. This ought not however to discourage him ; for some will receive them, and profit by them, so far as what he has written may convey the mind of the Spirit, and borrow a living influence from the revealed testimonies of his will. And the objection of their being chiefly patronized by the poor and illiterate, is, he conceives, no real diminution of their value, and no admissible plea for rejecting them, so long as they live in the Bible, and are recommended by their happy influence on thousands ; some of whom, we may add, are persons of distinguished eminence in the literary world. It is some satisfaction too, to reflect, that what has the authority of this book can never be rendered contemptible in the eyes of true wisdom, however insignificant the writer, and wants not the commendation of other wisdom to give it approbation with God, or credit with his Saints : But, he will venture further to add, that so far as this is the case with the following Sections, however they may be repugnant to the prevailing spirit and maxims of the world, by whose opinion multitudes find it convenient and beneficial to be ruled, to reject them is to deny them, and to deny them to despise Him whose truths they are, and who is bound to see them fulfilled for the preservation of his own honour and dignity, whether the sinner will believe and respect them or not. Let the scorner take care then, not how he slight the writer, but how he treat with indifference and contempt what is written, which has the countenance of the lively Oracles of God ; for

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if this conduct be not chargeable with a fatal criminality, the Bible is a vague, indeterminate book, and the infidel justifiable in discarding it.

The notes which occur it was hoped might help to relieve the mind under the tedious sameness of question and answer, and at the same time illustrate and enforce the several subjects they contain ; and the notice now and then of texts in the original language of the Scriptures, the author hopes will not be deemed unnecessary pedantry and useless affectation, as they may now and then elucidate some Scriptures to the common reader without perplexing him.—The remarks on Infant Baptism at the close, as they were designed to suit persons of this description, are attempted in a brief, intelligible form ; and he flatters himself will be found to contain some of the leading arguments in favour of this practice, without giving the smallest offence to his brethren of the contrary persuasion : an infelicity he would be unwilling and sorry to occasion, and as glad to avoid.

As to the free use of the Book of Common Prayer, and other detached parts of the Established Church, it occurs by way of support and vindication of the author's principles to some of this Communion : and it may perhaps suffice for an apology, to those who may expect one, that the Providence of God had called him to labour among persons of this description , and to such it is that his labours have been chiefly useful. He is free to acknowledge also, that the line of separation between

us, does not, at present, appear to him to be of so much importance, as to require an irreconcilable distance from that Church, much less an illiberal abuse of it. Tho' he be known under the denomination of a Dissenter, he does not think himself called to be a fierce one: and to be able to make that distinction subserve the interest of Christ, from the principles on which an aspired Apostle acted (1 Cor. ix. 20.) is, in his opinion, an acquisition worth coveting. The form of sound words, contained in the Liturgy, &c. have the author's perfect approbation, and his readers, who may constantly use them in their worship, will be able to observe this in his frequent references to them, and quotations from them; how much also, his leading sentiments are justified upon the footing of their own profession, and how little cause he has to fear an examination of them by the book of their own faith. A blind, bigoted attachment, however, to the forms and ceremonies of this Church, which has no support, sanction or plea but custom and use, and which will not suffer us to profit equally without them, he has observed, he thinks, with much concern. Such an attachment he conceives to be as opposite to the spirit of a Christian, and inimical to the increase of real religion, as it is repugnant to reason and good sense: and a wish to suppress its pernicious influence, suggested the expedient of making quotations from them, and subjoining some remarks upon them. He is sensible, if this were effected, one great and successful engine

gine of Satan to preserve the mind in a state of fatal ignorance, would be destroyed; the first principles of grace, which pervade the whole Liturgy, be valued and sought every where, where they could be found; and none of them be so shamefully concealed or perverted, so obviously misunderstood, so flatly denied, and so bitterly opposed by many, who profess a tenacious regard for the book which contains them; the prayers themselves be repeated with much more truth and sincerity, and the main doctrines of the Homilies and Articles, the very supporters of the Church, be subscribed with much less dissimulation, and with much more integrity and uprightness, “ by not a few, who owe all their distinction, and authority in that Communion, to their having solemnly engaged to defend them.”* *Heu! Tantamne rem, tam impie, agere!* He

might

* “ The Articles and Homilies are our grand bulwarks against Popery: They contain all the fundamental truths of the reformation; having been compiled by the Archbishops and Bishops in the reigns of King Edward the Sixth, and of Queen Elizabeth; and no Minister can be ordained in the Church of England, without making the most solemn declaration and subscription, That he believes them *from his heart* (ex animo) to be perfectly agreeable to the Word of God; and that he will never preach any other doctrine than that which is contained in them; and every Clergyman who does preach any other doctrine, is liable to be excommunicated and suspended by the Bishop, until he repent of his wicked error. See Canon 5th.” Yet is it the *zealous* preaching of these very doctrines (whether in or out of the Church) and their happy effect

might then naturally expect to see the slavish fetters of religious custom drop; and a spirit of bigotry, and party-zeal, confined to a comparatively narrow compass of existence, give place to a more expanded, catholic, and scriptural one; and the trite, silly reason for attending a place of worship, to wit, *of keeping to what we were brought up*, exchanged for one abundantly less futile, and infinitely more important, namely, the benefit and edification of the mind; if not in all, at least in enew to afford him the pleasing satisfaction of his not having appealed to the volume of their belief in vain.

The more intelligent reader will readily perceive the author makes no pretensions to fine thoughts or elegant diction: he has indeed had little temptation, in the following pages, to attempt them. He wished to have something more interesting in view. To render his meaning intelligible to an ordinary capacity, was, in his account (so far as language is concerned) an object worth aiming at, but which he dare not say he has perfectly, or even with full satisfaction to himself, acquired.

effect on the minds and conduct of some, which is reviled and defamed as Methodism, Enthusiasm, &c. But by whom?—"High-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power"—"These also resist the truth; men of corrupt minds—For the time will come when they will not endure sound doctrine."—2 Tim. iii. 4, 5. iv. 3.

quired. He ventures the whole, however, into the hands of a candid few, with his humble prayer, that it may please the Lord the Spirit, to make it only as useful as he desires. And should it prove a blessing to but one soul, though it exhibit unnumbered literary defects to a refined taste, its value will, he presumes, be more effectually ascertained than by the loud applause of the vulgar, or the sober encomiums of the judicious critic, if it deserved, in this view, the speculative notice of either.

THE

T H E
P R I N C I P A L S U B J E C T S
O F
C H R I S T I A N I T Y.

C H A P. I.

Q. 1. *HOW* does it appear that the Scriptures of the Old and New Testament were written by a Divine Inspiration, or are the infallible Word of God?

A. 1. From their having been received and acknowledged as such by the church in all ages, from the beginning unto this day, and observed accordingly as the only rule of faith and practice. 2. From the remarkable agreement which subsists in the several parts of the books in their relation of the same facts; tho' many of the writers were separate, and had no opportunity of copying from each other's account.

Compare the four gospels, and Ps. xxxiv. 20. with John xix. 33. Ps. xxii. 8, 16, 18. with Matt. xxvii. 35, 34. Acts x. 43. John v. 39, &c. The exceptions to this agreement, are comparatively few, and unimportant; such as may frequently occur
in

in historians of the best credit, without weakening their authority; and such as might naturally be expected from the sacred writers, when it is remembered, that their chief design was to record the principal or leading interesting facts; and that the Spirit's plenary or perfect inspiration was necessary only to this end. If however these trifling differences be allowed to weigh any thing, they rather make for, than against the authority of the scriptures; since by these it is plain that the writers were men eminent for uprightness, integrity and simplicity, and had no selfish ends of their own to answer; otherwise they would have been careful, no doubt, to have varied not a tittle in their accounts.

3. It appears the scriptures are the Word of God, from the purity of the doctrines and precepts they contain, and the tendency of the whole to promote the glory of God, and holiness, peace and happiness among men. Tit ii. 11, 12. Phil. iv. 8. 4. From the simplicity, majesty, and sublimity of their stile; and the effect, which, by the grace of God, they have had upon some of the worst of dispositions and characters, in changing and forming them heavenly and divine. 5. From many of the prophecies they contain having been exactly fulfilled, which, in a great variety of instances, has been clearly evinced by different historians, tho' many of them were delivered some hundred years before the events happened.

Such are the predictions concerning the descendants of Ishmael, recorded in Gen. xvi. 12, &c. which is the account given of them to the present day. The Jews being captives in Babylon seventy years, and the taking of that city for their release by the Medes and Persians, with the manner in which, and the very name of the person by whom it was effected, were also long foretold before they happened; together with a description of the ruinous, desolate state of that city, at the very time, when it was the mistress of kingdoms, and the wonder of the world. Jer. xxv. 11, 12. li. Isa. xlv. xiii. 19, 22. Dan. v. 25, 31. To these may be added the destruction of Jerusalem, the capital of Judea, the glory and boast of the Jews, and the centre of their unity and worship, with the unparalleled miseries which attended it; and the final dispersion of that nation to all the quarters of the globe, who had been united in a body politic and ecclesiastic about fifteen hundred years, and
who

CHRISTIANITY. 3

who continue a distinct people by themselves, to this day; unable to recover their native privileges, or practice their ancient rites as they formerly did, (just as the prophets foretold), yet sufficiently attached to them to shew, that they are the same people concerning whom Moses and the prophets wrote. See Deut. xxviii. 49, 65. Luke xxi. 22, 24. Micah iii. 12. Ezek. vi. 8. Jer. xxix. 18. Lev. xxvi. 44. Hosea iii. 4.

The reader who may wish for more satisfaction on this subject than what a few brief answers can supply, may be referred to Dr. Whitby, Prideaux, Newton, and others; where he may find many of the facts recorded in the Old and New Testaments, quoted from various heathen authors; and see the authority of the sacred scriptures, and the truth of christianity established, by a careful examination of the evidences of both. But if a smaller treatise would be more acceptable, he may find an excellent one at the end of Dr. Doddridge's second volume of sermons.

A. 6. Argument for the inspiration and truth of the holy scriptures, may be taken from the striking correspondence there is between human nature, as there described, and as it appears in the world more or less in all characters; corrupt and sinful in its passions, inclinations and pursuits; productive of nothing but evil, mischief, and deceit, and heir to numberless sorrows, miseries and disappointments.

Perhaps this may be accounted, after all, one of the best internal evidences of the truth and divinity of the sacred Writings that can be adduced. The heart, says one scripture, is deceitful above all things, and desperately wicked; and the imaginations of the thoughts of the heart are only evil, and that continually, says another, several thousand years ago. And what is all history, sacred and profane, but a continued exhibition of the melancholy fact. A few characters excepted, which have been influenced by the grace of God. Nor can there be either truth or consistency, in denying or disputing a revelation, the counter-part to which we bear about with us, and the truth of which, in this view, it is not in our power to conceal. To these attestations to the truth of the holy scriptures, may also be added several striking ones; which appear for their confirmation, less or more, every day, viz. 1. The indifference or opposition which the faithful and clear preaching of the gospel meets with from people of all ranks, especially the rich and learned. 2 Tim. iv. 3. Matt. x. 34, 35,

14,

14, 16. Luke xxi. 5. vii. 30. 1 Cor. i. 18, 26, 27. 2. The relapses and apostacies of some of its zealous professors and friends; by which that opposition is strengthened and confirmed. 1 Tim. iv. 1. Matt. xxiv. 12. xviii. 7. Luke xvii. 1. 3. The general character of the people of the world; *as lovers of pleasure more than lovers of God; despisers of those that are good; and having a form of a godliness but denying the power thereof.* 2 Tim. iii. 1—5. And 4. The disposition and character of ungodly teachers; who, for their avariciousness and worldlymindedness are called *greedy wolves, and greedy dogs, not sparing the flock, but looking every one for his gain from his own quarter.* Acts xx. 29. Matt. vii. 15. Isa. lxi. 11. for their indolence in the work of God, *sleepy dogs*, *ibid* 10. for their ignorance in the things of his will, *blind watchmen*, *ibid*; and for their inaptitude and indisposition to speak for the good of souls and the honor of their great shepherd, *dumb dogs that cannot bark*, *ibid*.

Who can deny the existence of these melancholy facts! and who can contradict the evidence they afford of the divinity and authority of that book, which has long foretold them? and from which not one of the odious characters it predicts and condemns has been suffered to erase and obliterate them.

Q. 2. But have the scriptures come to us in the manner in which they were penned, so that the doctrines, precepts, &c. many be relied on as genuine and uncorrupt?

A. Yes. For 1. The Jews, who kept the Old Testament writings till after the death of Christ, were remarkably careful of them, in so much that they knew the number of words, and even of letters contained therein; and no doubt Christ and the apostles would have pointed out any material mistakes, if any had crept in, or not have used them as authentic and divine. 2. Great numbers of copies, in different languages, both of the Old Testament and New, were early dispersed far and wide; and no person could alter them all to his own mind, without calling them all in, which was impracticable, if not impossible. 3. There is every reason to believe, the Divine Spirit, who first indited the scriptures, by holy and chosen men, and the
power

power which appeared to confirm their truth by miracles, have been employed for the preservation of what was written, and will be employed for their preservation so long as the scriptures remain in the world.

The weaker Christian, and English reader, need not feel disappointed from this account of things if he should hear of various or different readings in the Greek Testament; for they are allowed to be chiefly, if not only, the *easy* mistakes of different transcribers, and affect nothing of importance. He ought also to be told, that tho' a small alteration in the expression, might, in some places of our English Bible and Testament, have rendered the sense clearer, and been equally answerable to the original Hebrew and Greek; yet that our present translation of the whole scriptures, is pronounced, by good judges, as impartial and just, as the nature of things, upon the whole, would admit of; and may be relied on in every thing, which directly relates to the faith and practice of a Christian. Should he therefore be attacked on any article of his faith by a subtle opponent, who has nothing more to support his argument than urging "*it is so and so in the Hebrew or Greek,*" he may abide by our English version with safety; and, so far as translation is concerned, rest assured that in so doing he cannot materially err.

4. The character and effects of the Word of God are the same now as when the apostles wrote, if preached in its purity, or read with submission and a right understanding; namely, searching and quickening, making manifest the very thoughts and intents of the heart, putting the conscience to severe pain, renewing the mind and will, and producing those fruits of righteousness for which it was designed, and by which it has ever been distinguished. See Heb. iv. 12. and Acts ii. 37, 45, 47. Col. i. 5, 6, &c.

"There are three very remarkable sorts of people spoken of in the Bible, whose existence, even to this day, affords one of the strongest proofs of its real credibility; the Jews, the Papists, and real Christians." The first has been noticed already; concerning the second, we shall only observe, "that they have two distinctive marks

marks set upon them by St. Paul, by which they are characterised to the present time, *forbidding to marry, and commanding to abstain from meats.* 1 Tim. iv. 1—3. With respect to the third, (I mean those who express the power of the Gospel in their life and conversation) it is certain, that there is nothing said of their character, circumstances and treatment in the world, thro' the Scriptures, but it is fulfilling at this day. They are represented as striving to enter in at the strait gate, and being but few in comparison of the many who walk in the broad way (Matt. vii. 13, 14.) and so it is to this day. They seek those things which are above, set their affections upon them, and have their conversation about them (Col. iii. 1, 2. Phil. iii. 20.) they count all things but dross and dung for Christ; (ver. 8.) they are in general the poorer sort; (James ii. 5.) they believe in Christ only for eternal life; (John xvii. 20.) they mourn and sigh for their own corruption and depravity, and for the many abominations which are done in the land; (Matt. v. 4. Ezek. ix. 4.) they have joy in the Holy Ghost; (Isa. xxix. 19. Rom. xiv. 17.) they are harmless and meek, in the midst of a crooked generation; (Phil. ii. 15.) they do what they do in the name of the Lord; (Col. iii. 17.) they avoid filthiness and foolish talking; (Eph. v. 4.) they forsake not the frequent assembling of themselves together; (Heb. x. 25.) they speak to one another in psalms and hymns and spiritual songs; (Col. iii. 16.) they have all manner of evil falsely spoken against them for Christ's sake, and men hate and reproach them, and separate them from their company, on account of their strictness in religion. Luke vi. 22. xxi. 16, 17. Gen. xix. 9. Such is the account the Bible gives of real Christians, and such is the description of them to the present hour. Such also is the evidence of the truth, and infallibility of the scriptures we profess to believe. See Milner's remarks on Gibbon, page 227.

Q. 3. What do the Scriptures or Word of God contain?

A. The mind and will of God for his glory, in the salvation or condemnation of men. 2 Pet. i. 19. Rom. x. 8. Isa. lv. 11. 2 Cor. ii. 15, 16. Heb. i. 1, 2. 2 Cor. iii. 9,

Q. 4. How have the Holy Scriptures taught us to conceive of God?

A. As three persons in one self-existent Jehovah, equal in power and glory. Gen. i. 26. *And God (Heb. the Aleim) said, Let US make man in OUR own image.* Chap. iii. 22. *And the Lord God (Heb. Jehovah*

Jehovah Aleim) said, the man is become as one of us:—For (1 John v. 7.) there are three that bear record in heaven, the Father, the Word and the Holy Ghost, and these three are one. Eccles. xii. 1.

Remember now thy Creators. So the Heb. Many instances of which might be produced. See, among others, Ps. cxlix. 2. *Let Israel rejoice in his Makers.* Job xxxv. 10. *None saith where is God* (Heb. *Aleim*) *my Makers.* Isa. liv. 5. *Thy Makers, thine Husbands, &c.* And because that glorious Trinity, who gave us our being, has an indisputable right to re-demand it, hence most probably the peculiar language of Luke xii. 20. relative to the provident fool. *This night do they require thy soul.* Marg. See Deut. xxxii. 39. John v. 17, 19, 23. 1. 3. Rom. xv. 13. 1 Cor. ii. 8. Eph. i. 17. 1 Pet. iv. 14.

Q. 5. *What are the relative names by which each person in the Godhead is distinguished?*

A. The Father, the Son, and the Holy Ghost, Matt. xxviii. 19. *Baptizing them in the name of the Father, (in the name) of the Son, and (in the name) of the Holy Ghost?* 2 Cor. xiii. 14.

Q. 6. *Why do we call them Persons?*

A. 1. Because the Scripture seems to warrant it, in speaking of them as we should do of persons. John viii. 18. *The testimony of two men is true: I am one that beareth witness of myself, and my Father is another that beareth witness of me.* And xvi. 13. *When He, the Spirit of Truth, is come, He will guide you into all truth.* See ver. 15. and xvii. 21, 22. 2. Because the distinguishing characteristics of a person are applied to each: As *Understanding*, Matt. xi. 27. 1 Cor. ii. 11. *Will*, John v. 21. 1 Cor. xii. 11. Luke xxii. 42. *Teaching*, John xiv. 26, 16. Matt. iv. 23. Isa. liv. 13. *Foreknowledge and Speaking*, John vi. 64. xvi. 13. xii. 28. *Love, Grief, &c.* John xiv. 23. Mark iii. 5. Rom. xv. 30. Eph. iv. 30. *Mind*, Rom. viii. 27. See other instances of the same nature. 3. Because
the

the Father, Son and Spirit speak of and to each other as different persons. Pf. cx. 1. Matt. xxii. 44. Prov. viii. 22, 31. John i. 1, 2, 18. xvi. 16. xvii. 10. xiv. 23, 26. Gen. i. 26. iii. 22. 1 Pet. i. 11. 4. Because the *hypostasis* of the Father seems properly translated *person*, in Heb. i. 4. (that is, not a human figure like ours, but a subsistence in the Godhead :) and because this is the best word we can find, to express their distinct subsistence, in the characters, and relations, in which each is revealed to us in the Scriptures.

Q. 7. Is each of these Persons called God in the Scriptures?

A. Yes. God the Father—Our God and Saviour Jesus Christ. Why hath Satan filled thine heart to lie unto the Holy Ghost?—Thou hast not lied unto men, but unto God. 1 Pet. i. 2. 2 Pet. i. 1. Acts v. 3, 4. 1 Cor. iii. 16. and vi. 19, &c.

Q. 8. And is each called Jehovah?

A. Yes. 1. The Father is Jehovah. *But now, O Jehovah (Heb.) thou art our Father,* 2. Christ is Jehovah. *I will raise, saith the Lord, a righteous branch unto David, and this is his name, whereby he shall be called, Jehovah.* Isa. xxiii. 5, 6. Luke i. 69. 3. The Holy Spirit is Jehovah. *And the Spirit Jehovah (Heb.) came upon him.—And he knew not that Jehovah (Heb.) was departed from him.* Isa. xliii. 11. John iv. 42. Judges xv. 14. xvi. 20. See also Isa. vi. 6, 9. Acts xxviii. 26, 27. 2 Cor. iii. 17, 18. See Acts vii. 51.

Thy throne, O God, is for ever and ever. (Pf. xlv. 6.) And who is God save Jehovah? (2 Sam. xxii. 32.) But an inspired Apostle applies this former passage to Christ, (Heb. i. 8.) Therefore Christ is God and Jehovah. Those who can make a jest of the divinity of the Holy Ghost, seem to have forgot that the sin against that Divine Person is called blasphemy, and is the only sin for which there was no repentance and pardon. Matt. xii. 31. 1 John v. 16. What that sin was, the anxious reader may see at
Mark

Mark iii. 30. with ver. 28 and 29. Those who are willing to return to the Lord, from a sense of their guilt and danger, and may be tormented with the fear of having committed this sin (which is no unusual case) need only be told, that such a state of mind is a sufficient proof to the contrary, and a satisfactory answer to their fears; because an evidence that that Spirit is even now graciously working in them, according to the purpose of the Divine will, and the promise of Divine mercy. See John xvi. 7—15. vi. 63. Hosea xiv. 1, &c. Ezek. xi. 19, 20.

Q. 9. But does not this lead us into the error of the Heathenish Idolatry of many Gods?

A. No: For these three are one God, which the Heathens never pretended to worship. 1 Cor. viii. 5, 6. There be gods many, and lords many, but unto us there is but one God.

If the Arians and Eunomians should say that the expression *one God* excludes the Son from the Divinity of the Father, let them hear what follows, that there is also *one Lord*. For if, because there is one God the Father, the Son is not God, then neither is the Father Lord, because **THERE IS ONE LORD JESUS CHRIST**: But be the blasphemy upon their own heads; for the blessed Apostle demonstrates the equality by applying the word *one*, both to the Father and the Son, and shewing that the term *Lord* is equivalent to God. Theodoret in Parkhurst's Greek Lex. p. 166.

Q. 10. How can these three Persons be one God?

A. In a mysterious manner, which the Scriptures have not explained, and which our reason, and perhaps any finite mind, cannot comprehend. See Matt. xi. 27.

Q. 11. But does it appear necessary to know and acknowledge the Lord Jehovah as three Persons but one God?

A. Yes. 1. Because the Scriptures have revealed and proposed him in this manner to our faith. 1 John v. 7. xvii. 21. xiv. 16, 23. 2 Cor. xiii. 14. xii. 4, 5, 6. 2. Because the first of all the commandments is Hear or understand—Jehovah our Aleim is one Jehovah. Deut. vi. 4.

I have inserted the original word *Aleim*, which is allowed to be plural, tho' translated God through the sacred writings, except when

when applied to the objects of false worship ; the import of which seems to be those that swore or were sworn ; (alluding to the covenant engagement of the glorious Trinity, for the salvation of men before the world began. See Chap. iii.) and which, in its present connection with the singular word Jehovah, plainly intimates what the more spiritual Jews seems to have well understood, the one God subsisting in three Persons : and indeed without assigning it a plural signification, we must admit, that Israel's attention was solemnly demanded to the ridiculous tautology of *one being one*. It perhaps deserves our remark also, that the use of the word *Aleim* (the Heb. name for the Divine Persons in the Godhead) by those whose gods were many, plainly points out its plural signification ; and it is hardly to be doubted, that if this word had not suited the idolatrous worship of more gods than one, the Heathens would not have borrowed it of the Jews, nor the Jews have united their idol worship with it with the Heathens. See Exod. xxxii. 4. These be thy (*Aleim*) gods, O Israel ! So ver. 31.—have made them (*Aleim*) gods of gold : But this plural name for the Divine Persons, being usually joined in the Inspired Writings with the one essence or self-existent Jehovah, was perhaps a restriction peculiar to them : At least, if the Heathens so much as aimed at an unity in their Jove or Jupiter, it must have been originally borrowed from these ancient and sacred records.

3. Because this representation of God in three persons, is intimated in all our worship. Eph. ii. 18. *For thro' him (Christ) we have access by one Spirit unto the Father.* 4. Because to worship any god but that which the scriptures have made known, is to worship a strange and not the true God. Deut. xxxii. 17. John iv. 22. 5. Because it is not probable that the Holy Spirit, whose office it is to lead us into all truth, would omit, in instructing us, the true character of the object of our worship and trust, as revealed in his written word. John vi. 45. xvi. 13. ii. 20, 27.

Q. 12. *But is not this representation of God difficult to be received, and likely to bewilder and perplex the ignorant and unwary ?*

A. No. When our pride is subdued, and we are willing to be taught of God as little children, it will be easy to receive and acknowledge what we cannot

cannot comprehend or explain; and without this disposition, we shall stumble and be offended at other revealed truths, above our comprehension, or opposite to our inclination. John vi. 45. Isaiah xxxv. 8. 1 Cor. ii. 14. iii. 19. xii. 3. 1 Peter ii. 8.

The carnal mind, says the scripture, is enmity against God; certainly not the god our own imagination has formed, but that which the scripture has revealed. Nor is it reasonable to suppose, that the discovery of himself and will, is likely to meet the approbation of creatures so depraved as we are. It is not, however, to the want of an adequate, clear conception of his characters that the blame so much belongs, as to a bitter opposition to, or insolent denial of those manifestations of himself and will, which express his majesty and sovereignty, and require our submission and humility. The one may result from the lamented want of understanding, or suitable opportunities of being more clearly informed; but the other, is the fruit of a pride and pertinacity, which Satan inspires, and God abhors. The meek, however, will be guide in judgment, while the obstinate transgressor stumbles thereat, or falls therein. Psalm xxv. 9. Hosea xiv. 9. This observation may equally apply to other instances, in which the doctrines of revealed truth are directly and particularly formed to mortify our pride, and contradict our carnal judgment and inclinations. See chap. ii. &c.

Q. 13. What are some of the attributes which the Scriptures have ascribed to this great and glorious God?

A. Infinite and eternal Wisdom, Power, Holiness, Mercy, Justice, Goodness and Truth. James i. 17. Ex. iii. 14. Ps. cxlvii. 5. Rev. iv. 8. and xv. 4. Ex. xxxiv. 5. Jer. x. 10.

Q. 14. In what manner do these attributes of the great God appear?

A. In his making all things out of nothing, and upholding and preserving all things in a state of subserviency to his righteous purposes; in his rendering millions of spirits happy, in holiness and obedience to his will, punishing his enemies, affording his munificent goodness to all his creatures, and in his over-ruling the circumstances belonging to all,

as

as is most for his own glory. Heb. xi. 3. Eph. i. 11. Prov. xvi. 4. Ps. cxlv. 9. Rev. iv. 11.

Q. 15. Is Jehovah then inflexibly just and perfectly holy, as well as good and gracious?

A. Yes: Just and true are thy ways, thou King of Saints, Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy. Rev. xv. 3, 4.

Q. 16. What are some of the instances which the scriptures have given us of his justice?

A. 1. His reserving the Angels who kept not their first estate in everlasting chains and darkness unto the judgment of the great day. Jude 6. 2. His destroying the old world by a flood of water for its iniquity. 3. His turning to ashes the cities of Sodom, &c. with fire from heaven. 4. His visiting with severe afflictions and judgments his ancient people the Jews, in the times of Moses, the Judges, and Kings of Israel and Judah; in the destruction of their temple and city, and making them a proverb, and a byword, among all nations, for almost two thousand years. 5. His refusing to pardon a son or daughter of Adam, without the sacrifice and death of his own Son. Rom. viii. 31, 6. His cutting off many in the act of their sin, and making them visible examples of his awful justice and displeasure. See Lev. x. 2. 1 Sam. vi. 19. 1 Kings xiii. 26. 2 Chron. xxvi. 20. Acts v. 1—10.

Had we as certain and infallible intelligence, concerning the cases of many of the ungodly, who appear to be cut off by an untimely death, as that which the Bible affords, we should probably have numerous instances of this kind called by their proper name, the judgments of God, which are now usually referred to chance, and for that reason easily overlooked by Deistic minds. The terrible death of Herod might receive this soft interpretation by the Infidels of his age; but Revelation assigns the true cause, and explains the dreadful secret, for our instruction and warning in similar cases, when it assures us, *The Angel of the Lord smote him. Acts xii. 23.* Let the bold blasphemer, the doubting sceptic, and the

the proud, disobedient sinner, read and fear : and remember, *That he who being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy.* Prov. xxix. 1.

Q. 17. But does not the scripture represent him as slow to anger and abundant in mercy?

A. Yes: But he will by no means clear the guilty, or those who have no interest in the blood of his Son, and go on still in their trespasses. *The Lord is slow to anger, and will not at all acquit the guilty. God shall wound the hairy scalp of such an one as goeth on still in his trespasses. And thinkest thou this, O man, that judgeth them who do such things, and doest the same, that thou shalt escape the judgment of God? or despiseth thou the riches of his goodness and long-suffering.* Ex. xxxiv. 6, 7. Nah. i. 3. Ps. lxxviii. 21. Rom. ii. 3, 4.

Q. 18. But why will he not acquit the guilty who have no interest in the blood of his Son, and are not delivered from their iniquity?

A. Because his holy nature, inviolable oath, and eternal law oblige him to cast all those from his presence who are not justified and cleansed by it, and whose hearts are not upright before him. Heb. iii. 11. *So I swear they should not enter, &c.* Gal. iii. 10. *Cursed is every one that continueth not in all things written in the book of the law to do them.* Eph. v. 5. *No unclean person hath any inheritance in the kingdom of Christ.* 1 John i. 7. *And the blood of Jesus Christ cleanseth us from all sin, as the convicted awakened sinner desires.* Hosea xiv. 2.

Q. 19. What now do we learn from these things?

A. 1. How obvious is the truth that the scriptures are, and how daring and wicked the insinuation that they are not the Word of God. 2. How different is the God whom the scriptures have revealed from that which men in general have conceived, who
dislike

dislike his sovereignty, holiness and justice, and labour to strip him of each to accommodate their pride, and gratify the corrupt inclinations of their heart. 3. How necessary it is to get all our views and thoughts of God from the revelation of him in his own word, and by the teaching of his promised Spirit. Matt. xxii. 29. *Ye err, not knowing the scriptures and the power of God.* 4. We learn the insufficiency of reason to guide us aright into the knowledge of all revealed truths. 5. The absolute necessity of submission and faith in those things which our judgment is not able of itself to clear up, or our reason to explore. 6. We learn how to think of the God of the Bible, as perfectly just and holy, as well as gracious and good. 7. The dangerous state of all those who have not been awakened to fly to the blood of sprinkling, to escape the wrath of his inexorable justice, and who are not in possession of his forgiving mercy and cleansing grace. 1 Thess. i. 10. Heb. vi. 8. and xii. 24. 8. We learn, that if the Scriptures be the Word of God, it is by them we must be judged at last, and that if our faith, hope and conduct is not derived from them, built upon them, and justified by them, our faith will be judged vain, and ourselves in our sin. John xii. 48.

C H A P. II.

Q. 1. *IN what state have the Scriptures described man before he fell?*

A. As like his Creator in knowledge, righteousness and holiness. Gen. i. 27. Col. iii. 10. Ephes. iv. 24. Eccles. vii. 29.

Q. 2.

Q. 2. *How did he fall?*

A. By the temptation of Satan and the freedom* of his own will. Gen. ii. 17. iii. 6, 13.

* "*The freedom of his will,*" for had his will been pre-determined and predestinated to obedience, his misery had been prevented, and his happiness had been sure. The enemies of predestination would do well to consider this, and to judge whether future felicity can be certain to any of his fallen posterity, in a world so dangerous, with a nature so corrupt, and with enemies so subtle and so numerous, without such a predestination or predetermination. Those however who choose to boast of this freedom, as the glory of their nature, and the means of their eternal happiness, should be reminded of their unpardonable folly in abusing it, by preferring the friendship and favour of the world to that of God, and the pleasures of sensuality to those of holiness and divine purity. But is not this *speaking great swelling words of vanity, and promising themselves liberty while they are the voluntary servants of corruption?* An inconsistency which is the lot of fallen nature, and would be its everlasting and universal ruin, were it not for the provision which the Lord's grace has made to render his people willing in the day of his power, and to work in them both to will and to do of his good pleasure. Ps. cx. 3. Phil. ii. 13. *Thanks be to God for this unspeakable gift.*

Q. 3. *Wherein consisted the sin by which our first parents fell?*

A. In believing the Devil before their Creator; disbelieving him, and disobeying his express command. Gen. iii. 4. ii. 17.

The very sin with which his posterity are chargeable, and by which alone the final destruction of any is effected, God has commanded, and in case of disobedience threatened. He cannot be worse than his word; but it is the business of Satan to misrepresent his nature and invalidate his laws, and thus deceive the sinner by suggesting he will. Our natures love the allurements in view. We credit the deceiver who pleads their innocence, and so venture our lives upon a lie. Thus God is treated with disrespect, the tempter honoured as the author of truth, our natures gratified, and our souls murdered.

B

Hosea

Hosea xiii. 9. O for grace to shun the fatal snare ! and to remember that disbelieving God, as he is revealed in his word, is the very spring of disobedience in every character, the cause of condemnation, and the direct road to hell. John iii. 18, 19. Mark xvi. 16.

Q. 4. What were the effects of the fall to Adam and to his posterity ?

A. 1. The loss of the Image of God and communion with him. 2. A nature which is wholly corrupt, inclining only to what is evil, and averse from every thing which is good. 3. An exposure to every affliction here, the death of the body, and the wrath and displeasure of God in the everlasting damnation of the soul. Rom. vi. 23. The wages of sin is death. Gen. iii. 17, 18, 19. ii. 17.

Q. 5. What do you mean by the Image of God ?

A. I mean that resemblance or likeness which man bore to his Creator in knowledge, righteousness and holiness. Gen. i. 26. Eph. iv. 24. Col. iii. 10.

Q. 6. And what do you mean by Communion with God ?

A. The mutual and friendly intercourse which was maintained between the creature and his Creator ; or the pleasure and delight which God took in man, and man in his God. Prov. viii. 31.

Q. 7. How does it appear that man lost the Image of his God, and Communion with him ?

A. From his disposition and conduct. And he said, I heard thy voice in the garden, and I was afraid, and I hid myself. And Adam and his wife hid themselves from the presence of the Lord God. Gen. iii. 8, 10.

Q. 8. How does it appear that our first parents by the fall possessed a nature wholly corrupt, &c. ?

A. 1.

A. 1. From their forsaking God the fountain of all goodness, and wishing to avoid him. 2. From the character and disposition of their first-born, who was an enemy to God and a murderer of man. 3. From the nature we have received from them, which is only evil, and that continually. Gen. vi. 5. Jer. xvii. 9.

Q. 9. *Was then this depraved nature communicated to his posterity?*

A. Yes. Who can bring a clean thing out of an unclean? not one (Job xiv. 4.) And that which is born of the flesh is flesh (John iii. 6.) And thus by nature we are children of wrath. Eph. ii. 3.*

* "Original sin is the fault and corruption of the *nature* of every man that naturally is engendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his *own nature* inclined to evil, so that the flesh lusteth always contrary to the spirit, and therefore in every person born into the world it deserveth God's wrath and damnation." See 9th Article of Religion in Church Prayer Book. There is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Church Lit.

Q. 10. *Is the whole man thus corrupted with sin?*

A. Yes. 1. The understanding is blindness and ignorance in the things of God, and unfitted to discern his holy will and word, for its only safe rule and guide. 2. The will is wholly averse to the chiefest good, and thence to all real good, and is inclined to chuse that which is evil. 3. The affections are enslaved by a corrupt judgment and carnal will, and are fixed upon sensual things; and 4. The body becomes obedient to their dictates more or less, and is the ready servant of a degenerate, disordered, polluted mind. Eph. iv. 18. Rom. iii. 11. i. 30. vi. 16, 19. Eph. ii. 3. Tit. iii. 3, &c.

Q. 11. *How or in what way does the corruption of our nature usually manifest itself?*

B 2

A. In

A. In the pride, obstinacy, fullness, self-will, rebellion and anger of our hearts against God, when his ways of providence or grace towards us do not suit our purposes, or correspond with our views or wishes; and in the passion, indignation, rage, malice, revenge, hatred, and other wickedness we feel towards men, when they have disobliged or offended us. Rom. i. 29, 31. Gal. v. 19, 20, 21. Tit. iii. 3. 2 Tim. iii. 2, 5. Mark vii. 21, 22, 23.

Q. 12. But how does it appear that we naturally love what is evil?

A. By our inclination to what God has forbidden, and the pleasure we feel in fulfilling the desires of the flesh and of the mind. Eph. ii. 3.

Q. 13. And how does it appear that we have a natural dislike to that which God approves, and has recommended as good?

A. By our unwillingness to submit to and comply with his holy and righteous will,* unless when it may seem to favour our purposes and suit our inclinations; the wearisomeness we find in doing it, and the pleasure we feel when we think we have done with it. Mal. i. 13.

Q. 14.

* It is the will of God that we should "love our enemies, bless those that curse us, do good to those that hate us, and pray for those who despitefully use and treat us; and indeed that we should oppose and crucify the desires and will of the flesh, and have every thought, word, disposition and act formed upon and governed by his holy word. Matt. v. 38, 48. Gal. v. 24. Col. iii. 16, 17, &c. But this is too painful to the flesh to be obeyed. It is contrary to its impulse, and sometimes to its interest, and nature will hardly act against its own ease and indulgence. Hence the will of God is our burden instead of our pleasure, and we are glad to leave it to follow our own in every instance in which it appears to cross and inconvenience us. Rebellion against our Maker is in truth propagated with us, it is sown in our nature, it circulates with our blood. We are governed by our own humour or worldly advantage. We choose no other rule, we like no other, and these must be consulted to please us, both by God and men; and most, if not the whole of our displeasure and dis-

discontent arises from some opposition to one or both of these. *Self-gratification* is what we pursue, and every thing which stands in its way, whether it have God or man for its author, our nature must oppose. The contrary to this is enjoined in the word of God, and his will ought to be our alone law, and in every instance our choice and delight, but our corrupt mind dislikes it, and so refuses and rejects it; nor is there any probability, while in a state of nature, of his will and ours being one. Hence we are proved rebels against a holy God, and our nature the seat of that rebellion. The disposition and deportment of men every where, more or less, confirms it, and the tongue or pen of men no where can refute it. Whether, however, we can possess true peace, or enjoy spiritual real happiness, either on earth or with God in heaven, without this nature being renewed, and his word and will ruling and governing us, will hardly admit of the least hesitation. It is impossible. Ye *must* therefore be born again. John iii. 7.

Q. 14. *But is this universally the case with respect to our nature?*

A. Yes. The Lord looked down upon the children of Adam (*Heb.*) to see if there were any that did understand and seek after God. They are *all* gone aside, they are altogether become abominable. And the whole world lieth in wickedness. There is none that understandeth, there is none that seeketh after God; there is none that loveth or doeth good *by nature*, no not one. Rom. iii. Ps. viii.

Q. 15. *But was not this sinful depraved nature confined to the old world?*

A. No. Ah sinful nation, children that are corrupted, a seed of evil-doers: The whole head is sick, and the whole heart faint. For the heart is deceitful above all things, and desperately wicked; and the inward part is very wickedness. Isa. i. 4, 5, 6. Jer. xvii. 9. Ps. v. 9.

Q. 16. *In what state then does the Scripture represent us as the children of fallen Adam.*

A. As dead in trespasses and sin, enemies to God, under sentence of condemnation, and children of the wicked one; exposed to numberless evils here,

and to the wrath of God for ever. Eph. ii. 1. Rom. v. 10. viii. 7. Gal. iii. 10. Rom. v. 8. Matt. xiii. 19, 38. John viii. 44. Eph. ii. 3. John iii. 36.

Q. 17. What do you mean by sin?

A. I mean the want of a perfect conformity to the law of God, or a violation of it in thought, word or deed. *For all unrighteousness, or whatsoever is not righteousness, is sin, and sin is the transgression of the law.* 1 John v. 7. iii. 4.

Q. 18. Are we then all sinners before God?

A. Yes. All have sinned and come short of the glory of God. Rom. iii. 23.

Q. 19. And what is the desert of every sin to all?

A. Eternal death. For the wages of sin is death, and the soul that sinneth it shall die. Rom. v. 23. Ezek. xviii. 20.

Q. 20. But what do you mean by being dead in sin?

A. I mean a state of separation from God, the source of spiritual and divine life; which consists in the want of knowledge of him, conformity to him, communion with him, desire after him, enjoyment of him, and real affection for him. Isa. lix. 2. John xv. 5. Eph. ii. 12. 1 John i. 3, 6, 7.

Q. 21. What is further to be understood by being dead in sin?

A. To be dead in sin is not to know its guilt, to be easy and contented under its power and influence,* not to feel our danger thereby, nor the necessity of a deliverance therefrom.

Q. 22.

* It may with great propriety be said, all those are dead in sin who have never felt the sense of their own iniquity as a burden, are conscious to no concern about it, can discern little or no evil in it, and apprehend no bad consequences from it. This may be a common case, and is easily accounted for in that gross darkness which has overspread our souls, and separated us from the fountain of light, but argues, notwithstanding, a state of stupefaction and insensibility, which is the very essence of spiritual death. It will be natural.

natural for such to feel the same happiness and ease as if they had never sinned themselves, and to make it a matter of indifference in the cases of others. The law of God, the will, government, and all the perfections of God which are insulted and injured by the least transgression, are all overlooked and disregarded through the blindness and hardness of the heart. This absence of sensibility, however, is seldom observable in a case of insulted friendship, to which we have been united, and by which we have been rendered happy; and the want of it in reference to the Lord, the friend of sinners, whom our provocations have dishonoured and grieved, indicates, without dispute, a mind disunited from him, and dead to him. Surely whatever pretence all such may make to religion, it is an appearance without reality, and a shadow without substance. It wants the first principle of life, that sense of guilt, and knowledge of condemnation, which renders the Saviour precious, the promises desirable, and mercy requisite. Wo be to them who have not a better. For when God shall appear in flaming fire to put a difference between those who love him, and those who love him not, their hypocrisy will not be able to endure the trial, and all their apologies to appease an offended justice, or atone for the injuries it has received, be laughed to scorn.

Q. 22. How does it appear that we are enemies to God?

A. From the disposition and frame of the heart, which is contrary to his righteous and pure law, opposes his will when contrary to ours, and refuses to submit to, and be governed by his written word when not agreeable to our inclinations, designs, desires and pursuits. Rom. viii. 7. Col. i. 21. Luke xix. 27. Prov. i. 29. Jer. xlv. 16.

Q. 23. But is it not in our power to improve this nature so as to make it acceptable to God, and conformable to his nature and will?

A. No. For nature wholly vitiated and corrupt cannot improve nature in the same state, because its motives for attempting it must arise out of itself, and cannot rise higher than itself. And a corrupt tree cannot bring forth good fruit, but must bring forth evil till we are again united to God, and our nature renewed by his spirit and grace.

This is not mentioned to vindicate or apologize
for

for that wicked spirit of carelessness, indolence and indifference which some, who call themselves christians, choose to indulge, under the convenient pretext of being helpless creatures; nor is it noticed to discourage the smallest diligence in the use of those means which God has prescribed, and in the active employment of which he has promised his blessing: But to expose the folly, and point out the impossibility of making ourselves acceptable to God, or fit for his mercy, in the way which blind nature dictates, and from the principles which depraved nature supplies. The fear of torment, the desire of applause, the pride of boasting, the love of self, and other low and sensual motives, may instigate us to do many things which in the judgement of ourselves and mistaken neighbours may have an appearance of merit and a semblance of sincerity, but which for want of the knowledge of God's law, Christ's righteousness, and our own guilt and wretchedness, usually serve to entrench us more deeply in the habits of self righteousness, and prejudice us more strongly against the way of salvation by Christ alone. The richest provision is however made for a humble enquiring mind, that is diligently seeking to enter in at the strait gate, and trembles to miss it, while the proud, who are for devising a way of their own, and refuse to be led contrary to their own judgment and prejudice, reject, like the pharisees of old, the counsel of God against themselves, and are even gratifying a corrupt nature in the very pretence of mending it.

Q. 24. How does it appear that we are the children of the Devil?

A. From the resemblance we bear to that fallen spirit in the temper and dispositions of our minds, in pride, malice, deceit, cruelty, hatred, rebellion, &c.

&c. which upon different occasions appear in every conduct; and in that obedience we pay to his laws and government, in our choice of the pomps and vanities, or sensual delights and carnal pleasures of this wicked world. 2 Cor. iv. 4. Matt. xiv. 38. John vii. 44. 1 John ii. 15, 16. iii. 10. Eph. vi. 12.

Q. 25. How does it appear that we are under condemnation?

A. 1. From Rom. v. 18. By the offence of one judgment came upon all men to condemnation; from the nature or dispositions we bring with us into the world, which are corrupt and sinful, and from our voluntary choice of, delight in, and obedience to those things which God has forbid; as well as our neglect of and disrespect to those things which he has enjoined. Ps. li. 5. Isaiah lxv. 14. Prov. i. 24, 30. 2. It appears from the case of infants, who suffer and die for no actual transgression of their own. Rom. v. 14.

Q. 26. But how could we be subject to condemnation for Adam's sin?

A. Because he was our federal head or representative, in whom we were either to stand or fall. Rom. v. 12, 15. For if thro' the offence of one many be dead in whom all have sinned.*

* "As in Adam all men universally sinned, so in Adam all men universally received the reward of sin." "Oh! what a miserable and woeful state was this, that the sin of one man should destroy and condemn all men, that nothing in all the world might be looked for but only pangs of death and pains of hell," Homily of the Church of England on the Nativity of Christ, where see more.

Q. 27. How does it appear that he was our representative, or stood in our place, so as that what he did should be charged to us?

A. From the scriptures already mentioned, and from the character and conduct of Christ, the second Adam,

Adam, of whom, in this respect, the first Adam was a figure. See 2 Cor. v. 14. Rom v. 19. 1 Cor. xv. 22, 45. Rom. v. 14.

Q. 28. Does the Scripture ever illustrate this?

A. Yes. Levi, while only in the loins of Abraham unborn, paid tithes in Abraham to Melchisedec, Priest of the most high God. Heb. vii. 9, 10.

Q. 29. But was it not unjust and unfair for one person to be the head and representative of the whole human race?

A. No. For 1. The judge of all the earth must do right, for he is righteous in all his ways, and holy in all his works. Gen. xviii. 25. Ps. cxlv. 17. 2. Because Adam was as likely to continue in that state as any of us, having sufficient ability to do so, and his personal happiness depending thereon. 3. Because it has ever been the Lord's usual method to covenant with his people by their head or representative. Thus he made a covenant with the Jews in Abraham, with the Kings of Judah in David, and with all his believing seed in Christ, before the world was. Gen. xvii. 4. Ps. lxxxix. 3. cxxxii. 11, 12. Isa. xlii. 6. Tit. i. 2.

The permission of the fall by the wisest and best of Beings, must have been for the wisest and best of purposes. Probably one might be in order to shew the glories of his righteousness and justice in the punishment of sin, the amazing riches of his grace in pardoning it, and of his wisdom in overruling it for the glory of his nature and government, which to millions of his intelligent creatures, had never appeared but by this event. From different scriptures however it appears, that God originally designed man to be *above* all his creation, (angels themselves not excepted, tho' he was made for a little time lower than they); a being which should engross

engross his chief delight, be the image or impress of himself, and the noblest of all his works. But in order to this it seemed necessary that the human nature, when formed, should be taken into union with the divine. This union was effected by our nature being assumed by the second person in the glorious Trinity, and this assumption was the consequence of, and a gracious remedy for the fall. By such an union too, our nature has received the greatest respect possible, and the highest glory of which it was capable. It is now related to Divinity, and (mirabile dictu) exalted to the throne of God himself, angels and principalities being made subject to it in Christ, who in that state of advanced glory is the pledge and assurance to all his people of the same. By which means also the church is become the completion of him who filleth all in all, as the body is of the head. O the depths of the riches both of the wisdom and knowledge of God! Ps. viii. 4, 6. Heb. i. 5, 17. Gen. i. 26. ix. 6. John xvii. 19, 23. Prov. viii. 22, 31. Eph. i. 20, 23. Notwithstanding this some have ventured to censure the goodness of God in suffering, and the weakness of Adam in causing the fall in this manner, and complain of the hardship of being obliged to submit to it. But waving the impiety and infidelity such a state of mind implies, it may be asked, if each of us had been allowed the same trial as Adam for the preservation of our bliss, whether, with the same temptation, and in the same circumstances, there is not more than a probability we should have forfeited it in the same manner? Was the great God therefore unwise, or unjust, or unkind, in so ordaining and overruling things as to make sure the happiness of a multitude which no man can number, and punishing with eternal misery only those whose wilful disobedience,

obedience, obstinacy and unbelief, render that punishment just and unavoidable? But this is not all; the blessing of eternal life is offered to all in the gospel without distinction, and so long as men boast of the liberty of their will, and the extent of their power to obtain and improve it, and prefer death, in neglecting, undervaluing and despising it, to secure the pleasures of sense, the baits of this world, with what propriety can they blame Adam for falling, or the Lord for punishing? Are they not acting over again his conduct, and consenting to his crime? Yes, O Israel, thy destruction is of thyself; it is thine own act and deed; it is the fruit of a voluntary refusal to submit to and be governed by the written will of God. And if mercy had not secured the felicity of some, there is not a doubt but we had every one of us perished; sold ourselves as Adam did, as Satan would, and as we still do. Hosea xiii. 9. Jer. xxxi. 29, 30. Ezek. xxxiii. 11, 13.

Q. 30. Why are we exposed to everlasting condemnation?

A. Because, as we observed, the judgment was by one (Adam) to condemnation, and the wages of every sin is death. Rom. v. 16. vi. 23.

Q. 31. What do we now learn from these things?

A. 1. That man was happy no longer than while he was in subjection to his Creator, and like him in knowledge, righteousness and holiness, and that he never can be happy again till that subjection and likeness be restored. 2. That the fall is a departure from God in will and affection; a disinclination to return to him as our sovereign dependence, portion and happiness, thro' the love of earthly things; a subjection to a nature which is evil, and governed by the evil one in all its sensual gratifications, foolish purposes, and sinful inclinations, as
the

the only way to make ourselves happy without our Maker. 3. We learn that sin, or a disobedience to the divine command in any way, is a much greater evil than is generally suspected, and that the threatening annexed to it is abundantly more certain and awful than men are disposed to believe. 4. That if God were not as good as his word in punishing wilful allowed disobedience, he might be charged with falshood, and his word with dissembling; and that the severity of his displeasure to those who choose to forsake his will, or not to regard his word, is not to be attributed to a supposed cruelty in him, but to a spirit of pride, self-will and unbelief in us. 5. We learn that all outward transgressions are the effects of a nature wholly corrupt and depraved, and that while we are willing to indulge it, and unwilling to oppose and crucify it, we are considered as rebels against God, and enemies to the purity of his government and law, and (without true repentance or a new mind) must die for our own iniquity. Ps. li. 5. Ezek. xxxiii. 13. 6. That the methods of salvation by a holy and righteous God, must unavoidably contradict our judgment and thwart our inclinations; or that creatures so depraved as we are, cannot expect the Lord's manner of saving us will agree with our carnal minds, or suit our sensual dispositions and desires. 7. We learn that since our condemnation is just, and of ourselves and our nature ruined, if we are saved it must be by pure mercy or grace alone, and not by a covenant of works, or a way of our own devising, which is accommodated to, and has the approbation of, a blind, self-righteous and un sanctified world. 8. That all the morality in the world, without a new nature, is but a form of godliness; proceeds from the same corrupt fountain as immorality, and cannot recom-

mend us to God, unite us to his favour, recover his image on our souls, or atone for one transgression.

9. We learn the unspeakable value of the gospel, which was designed to suit, and is formed to relieve all the maladies of our nature and miseries of our circumstances, by revealing the mercy of God in Christ Jesus, and proposing it freely to every case disposed to welcome it, as its only, effectual and everlasting cure. 10. That while endless damnation is the just reward of our unbelief, disobedience and negligence, salvation, in our depraved condition, must respect a new nature as well as a new state; or that since we are born in sin, we must be born again.

C H A P. III.

Q. 1. *WOULD God have been just had he left all to perish for ever in this guilty state?*

A. Yes. For such a state is not our burden, but rather our choice, refusing help in his way, and taking pleasure in fulfilling the desires of the flesh and of the mind, rather than mortifying and opposing them; and God is not unrighteous in taking vengeance, or in withholding the grace we neither deserve, seek, nor desire.

Q. 2. *But how has he been pleased to act towards us?*

A. He remembered us in our low estate, for his mercy endureth for ever. Pf. cxxxvi. 23. Hosea xiii. 9. O Israel thou hast destroyed thyself, but in me is thine help.

Q. 3. *In what manner did he shew his remembrance of us after we had broken his covenant in Adam, and ruined ourselves by actual transgression?*

A. By

A. By publishing the covenant of his mercy or grace at sundry times, and in divers manners unto the fathers by the prophets, and afterwards by his own Son* Heb. i. 1, 2. Eph. i. 9. John xv. 5. Pf. ii. 7. I will declare the decree.

* Hence the septuagint version of Isaiah ix. 5. “καλεῖται τὸ ὄνομα αὐτοῦ μεγάλης βουλῆς ἀγγέλως” his name shall be called the messenger of the great decree. Comp. Mal. iii. 1.

Q. 4. In what manner have the scriptures represented this covenant?

A. As a promise and oath,* into which, for confirmation of the gracious purpose of Jehovah in behalf of sinners, it pleased the Divine Persons of the Godhead to enter with Christ, and in him, with all his believing seed, as their head and representative; to save them from the dominion and power of all their spiritual enemies, sin, the world, satan and death, and to enrich them with eternal life; that they might love Jehovah their Aleim with all their heart, be conformed to his image and will, and serve him without fear, in holiness, righteousness, and peace on earth, and in his kingdom, for ever in heaven. See Neh. x. 26, and v. 12, 13, with 2 Cron. xv. 12, and Deut. vii. 8, 12. Ezek. xvi. 8. Heb. vi. 7. Pf. lxxxix. 3, 34, 35. Pf. cx. 1. Tit. i. 2. 2 Tim. i. 1, 9. John xvii. 26. Eph. i. 4, 11. Rom. viii. 28, 29. Luke i. 68, 75. Matt. xxv. 34.

* From this circumstance of the divine persons in the Godhead, having entered into an oath for the salvation of the church, it should seem Jehovah assumed the covenant name of *Aleim*. *Those that swear, are under an oath or have entered into a curse*, namely, to protect the church with her head, by the destruction of all their enemies. Comp. Pf. cxxxii. 11, 18. Heb. xii. 29. So in Judg. xvii. 2. 2 Cron. vi. 22. 1 Kings viii. 31, &c. the same word, as a verb, is rendered to *swear*, and as a noun an *oath*, and in Neh. x. 29, a *curse*. In Pf. xviii. 31. Isaiah xlv. 6. Job. xix. 26, it occurs in a participle passive form, and seems to be

be used as a title of Christ *Alue*, (translated God) one *sworn*, or made subject to a curse; *the accursed one*, (in allusion, doubtless, to the covenant engagement,) for such, in obedience to that oath, the Redeemer graciously condescended to become. See Gal. iii. 13.

Q. 5. Are we said to be saved according to this covenant?

A. Yes. Who hath saved us and called us, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. 2 Tim. i. 9.

Q. 6. What were the conditions of this covenant with respect to Christ?

A. That for his obedience unto death in our nature, his enemies and those of his church should be made his footstool, that this nature should be exalted to the highest state of glory, and that he should have a seed to serve him, to make happy, and rejoice over as numerous as the drops of the dew. Pf. cx. Isa. liii. Heb. ii. 7, 18. xii. 2. Phil. ii. 8, 9.

Q. 7. What are some of the particular blessings of this covenant to believers?

A. Pardon of sin, a new heart, together with God being ours, and every needful support and comfort, with our obedience, dependence and love. Jer. xxxi. 33, 34. Ezek. xi. 19, 20. xxxvi. 25, 26, 27, 37. Heb. xiii. 5.

Q. 8. And are believers said to be the gift of the Father to Christ in this covenant?

A. Yes. Father I will that those whom thou hast given me be with me, that they may behold my glory. *Thine they were, and thou gavest them me*, &c. John xvii. 24. vi. 20. Zech. ix. 11.

Q. 9. Why is this covenant called the covenant of mercy or grace?

A. 1. In opposition to that of works which God made with Adam, in which he promised to him
and

and his posterity eternal life, upon condition of perfect obedience, but which was broken by transgression, and became void. Rom. xii. Gen. iii. 22, 24. 2. Because it was designed and put into execution by the free mercy and grace of God, and because all its blessings are the gift of God to the rebellious and undeserving, and the fruit of promise. Gal. iii. 10, 24. Tit. iii. 3, 5.

Q. 10. *And why is it called the new covenant?*

A. Not with respect to its date, for it was, as observed already, from before the foundation of the world, but on account of the new manner in which its blessings were to be dispensed, when the Jewish or first dispensation was become old and ready to vanish away. Heb. viii. 7, 13. Jer. xxxi. 32, 33.

Q. 11. *How was this covenant first published?*

A. Immediately after the covenant of works with Adam was broken, in the first promise to the woman, that her seed should bruise the serpent's head, Gen. iv. Which was an assurance, that Christ should overcome the Devil, and all the enemies of the church, or lead captivity captive, when he ascended to his throne of glory, as the representative and forerunner of his people, after he had purged* their sin by his offering on the cross. Col. ii. 14, 15. Heb. vi. 20. ix. 24. i. 3.

* In reference to this great transaction of Christ fulfilling the terms of the covenant by *purging* sin, he is often called in the Hebrew scriptures *Berith*, which in Jer. ii. 22, and Mal. iii. 2. is soap, or some cleansing composition, and which in the places where it is translated covenant seems to mean the purifier or purification victim, on account of such covenants being ratified and confirmed between the parties by the typical devoted animal (which was usually cut in sunder on the occasion. Jer. xxxiv. 18. Gen. xv. 9, 10, 18.) having a respect to the real sacrifice for the atonement and purgation of sin. See the same word, Ezek. xx. 38. Dan. xii. 10. xi. 35, &c. to purge, purify, &c. and Isaiah xlii. 6. Zech. ix. 11. Ps. l. 5. Which last place literally reads, "Those who

who have cut in pieces my purification in sacrifice;" alluding to the covenant here observed, and to the great purification victim, with whom it was made, and by whose death it was sealed and confirmed. Is not the whole a plain intimation that the pollution of our nature is the great bar to our acceptableness with God, that no other sacrifice can purge us, and that the great end of Christ being cut off for sin, was to redeem us from all iniquity, to purify unto himself a peculiar people, a people like himself "pure and holy," or without spot, "so that at the last they might come to his eternal joy." 2 Peter iii. 14. Tit. ii. 14.

Q. 12. In what manner was this covenant of grace revealed, and the blessings of it administered, till Christ came in the flesh to perform its conditions?

A. By promises and prophecies, by circumcision, and all the levitical sacrifices, types, and ordinances. Gal. iv. 1, 5. Heb. ix.

Q. 13. Did the old testament saints then understand and receive the blessings of the covenant of grace revealed and dispensed in this manner?

A. Yes. For Christ, the surety of that covenant, was a lamb slain from the foundation of the world; and these all died in faith* not having received the things promised in the covenant, viz. Christ and the heavenly Canaan, but having seen them afar off, and lived in the full persuasion and expectation of them. Heb. xi. 13. Gen. xlix. 18. Luke ii. 25.

* Among this number may, without doubt, be included our first parents, who appear to have understood and accepted, with repentance and humility, the gracious promise of Christ, the fruit of the covenant, as the great restorer of the breach, and the only remedy for the fall to all his believing seed. See Gen. iii. 20. Where Adam seems to have denominated his wife in the faith and knowledge of the very character the Saviour should support, "the parent of all or universal life." See John i. 4. xi. 25.

Q. 14. And how is this covenant of grace externally administered since its perfect revelation by the coming of Christ in the flesh?

A. By the clear preaching of the gospel without types or figures, and by baptism and the Lord's supper,*

supper,* in which its rich blessings are promulged, offered and sealed to sinners of all kinds who believe by the power of the Holy Ghost.

* Matt. xxvi. 18. This is the blood of me, namely, that of the new Berith or purification sacrifice, i. e. in the new dispensation thereof. Mark xvi. 15, 16, and Comp. Ex. xxiv. 8. Heb. ix. 20, 14. xiii. 20.

Q. 15. What may we now learn from these things?

A. 1. That God never designed that we should be saved by any works or conditions of our own, and that guilty polluted worms can never contract or covenant with a holy Being for their salvation without insulting him; but must humbly submit to, and accept of his dispensation of purification and salvation, thro' the all-atoning sacrifice of the real Berith or Purifier, Christ Jesus. *2.* We learn how sure and certain the salvation of believers is while it depends upon the everlasting covenant and unchangeable mercy of God in Christ Jesus, and what a source of comfort and peace this should be to the feeblest saint that fears his enemies, is vigorously opposing them, and feels his insufficiency and weakness, a daily cause of sorrow, dejection and complaint. 2 Sam. xxiii. 5. *3.* How surprising was the Lord's wisdom and kindness toward rebel sinners, to devise a plan of salvation which contains and bestows every needful blessing, and secures and displays the honor of his government, the glory of his perfections, and the purity of his nature and will. *4.* We learn the vast condescension of the Lord Jehovah in submitting to be bound by an oath, that the weak doubting heirs of promise might have strong consolation, and all who have fled for refuge to Christ be well assured of safety and protection, by which also he stands related to them as their *Aleim*, and they are allowed and taught to call him so, and expect from him every needful

needful blessing and supply, and are bound thereby to love him with all their heart, and serve him with all they have. Heb. vi. 17, 18. Deut. x. 12, 13. 5. We learn that the gospel preached with or without types, is only a transcript or copy of that covenant of mercy which was confirmed with believers in Christ, their federal head and representative, before time began. Heb. iv. 2. 6. That it was the same covenant of grace, only dispensed or administered in a different manner, by which believers were saved before and are saved since the coming of Christ in the flesh. 7. We may learn that by Christ fulfilling the terms of the everlasting covenant, the believer's life is hid with him in God, and guarded by justice itself, (see Gen. iii. 24.) which by his obedience unto death has been fully satisfied; and that the design of this was not merely to employ our knowledge, or secure our approbation, but to purge us from the dross of sensual affections, self-will, and every corrupt disposition, that we might resemble him in purity; and must operate thus wherever it is rightly understood and properly received. See Mal. iii. 3. and John xvii. 19.

C H A P. IV.

Q. 1. *HOW did God the Father begin to perform the oath of this covenant of grace?*

A. By giving his only begotten son, in types and figures, and afterward in his incarnation and gospel, that whosoever, perishing in guilt, believeth on him, might not die eternally, but have everlasting life. John iii. 16. Isaiah xlii. 6. Luke i. 68, 73. Blessed be the Lord God of Israel, who hath raised up a horn of salvation for us in the house of his servant

vant David, to perform the mercy promised to our fathers, and to remember his holy covenant, the oath which he sware to Abraham. See Gen. xxii. 15. 18, and Gal. iii. 16, 19.

Q. 2. Who is the only begotten Son of God?

A. The Lord Jesus Christ, who was God and man in one person for ever. Matt. i. 23. John iii. 14.

Q. 3. How does it appear that the Lord Jesus Christ was God?

A. From the characters and works which are ascribed to him in the scriptures, many of which belong *only* to God.

Q. 4. What are some of the characters ascribed to him in the Scriptures, which express his Divinity and Godhead?

A. The mighty God, the Lord God, the true God, the eternal God, Jehovah the Shepherd, the Highest or most High, He who is, who was, and who is to come, the Almighty. Isa. ix. 6. xl. 10, 11. Ps. xxiii. with John x. 11. Luke i. 76, 17. Rev. i. 8. Heb. i. 8, 12. 1 John v. 20.

Q. 5. What are some of the works which the Scriptures have ascribed to him?

A. Creating and supporting all things, filling all things with his presence,* searching all the thoughts of the heart, quickening the dead, judging the world, and giving eternal life. Heb. i. 10. Col. i. 16, 17. Heb. i. 3. Rev. ii. 23. Jer. xvii. 10. John v. 21, 25. 2 Cor. v. 10. Ps. l. 6. John x. 28.

* Do not I fill heaven and earth, saith Jehovah. Jer. xxiii. 24. But Christ filleth all in all, and filleth all things. Eph. i. 23. iv. 10. Therefore Christ is Jehovah. "And so I am with you always, even unto the end of the world." Matt. xxviii. 20. This condescending language of our blessed Lord, forms another incontestible argument of his glorious Divinity. For how could Christ afford his presence to almost an infinite number of people
in

in all ages, in all places, in every instant, and at the same instant, unless he were both omnipresent and omniscient, which are the incommunicable perfections of Deity, and an indisputable evidence that Christ is very God.

Q. 6. How does it appear that he was man?

A. From his being subject to the frailty and weakness of a human frame, and appearing with all the dispositions and infirmities of a man, sin only excepted.

Q. 7. What was the design of his assuming human nature with all its weaknesses, sin excepted?

A. That he might atone for its guilt, rescue it from the power of Satan and the grave, remove its miseries, sympathize in its infirmities, succour in its temptations, recover its immortality, advance it to the glory of his divine nature, which he had with his Father from eternity, and be able to judge the world at the last day, with the feelings and experience of a man, as well as with the wisdom and righteousness of a God, for the silencing of every complaint and accusation from his and his church's enemies. Heb. ii. 9, 18. iv. 15. 1 Cor. xv. 54. John v. 27. Phil. iii. 7, 11. Isa. xiv. 24. liv. 17.

Q. 8. Was the Lord Jesus willing to give himself for the life of his people?

A. Yes. Lo I come to do thy will, O God. Christ also loved the Church and gave himself for it. Heb. x. 9. Eph. v. 25.

Q. 9. What was the will of his Father, which in our nature he engaged by oath to perform?

A. 1. To fulfil the law which all have broken, and to make it honourable in the deliverance of his people from its curse. Isa. xlii. 21. See Matt. i. 21.
2. To put away sin by the sacrifice of himself. Heb. ix. 26.
3. To procure for them the Holy Spirit, in order to instruct, sanctify, seal and prepare them
for

for their inheritance with him in glory. John xvi. 7, 13. Rom. xii. 16. Eph. i. 13, 14.

Q. 10. *What now may we learn from this Chapter?*

A. 1. The real character of the Lord Jesus Christ, that he possesseth all the perfections of Deity, and all the fulness of the Godhead, and that in this character of Jehovah the Saviour, the Scriptures have revealed him, and taught us to acknowledge him. Col. ii. 8, 9. Phil. iii. 11. Isa. xlv. 23, 24. 2. That his name, the Son of God, expresses his divinity and equality with the Father. Therefore the Jews sought to kill him, because he said that God was his *own** Father, making himself equal with God. John v. 18. See x. 33, 36.

* His *own* or proper Father is expressed by the original word, "His Father in a sense peculiar to himself, and exclusive of all others." Without this interpretation it is difficult to conceive how the Jews could charge him with a blasphemy that merited death for such an acknowledgment. See Acts i. 7. iii. 12. xx. 28. Rom. viii. 32. 1 Cor. iii. 8. Heb. ix. 12. Jude 6. where this word is used to convey the sense here given.

3. We learn that since Christ is the Son of God, he has authority to demand, and a right to expect our confidence, worship and praise. Heb. i. 6. Phil. iii. 10. 1 Pet. iv. 11. John v. 23. Isa. xlv. 21, 22. Acts iv. 12.*

* That Jehovah is the Saviour, and the Saviour Jehovah, appears to be so simply revealed in the bible, that the poor seldom or ever mistake it, unless corrupted or startled by the subtle criticisms of some learned reasoners; and, no doubt, to those who constitute the bulk of society, the doctrines of revelation would be rendered so easy of access, as not to be liable to be misinterpreted or misunderstood, through the want of great penetration, much erudition, or extensive reading. The subtle quibbles and abstruse reasonings, however, which have been employed to darken and obscure this most essential and glorious truth, might perhaps be readily solved to the minds of the lower class, who are not sufficiently read to enter into the arguments with success, by reminding them, that Christ,

in his divine nature, must have been created, or else is the Creator, for between these there can be no medium; but as to suppose him created, whom the Sacred Writings uniformly affirm, IS before all things, and made all things, would be the highest affront to reason and truth; he need not hesitate with the Angelic world to adore him, or to acknowledge with the Christians, by the testimony of even an heathen eighty years after the death of Christ, that he invokes him as GOD. See the title page to Dr. Watts's Hymns and Spiritual Songs, "Soliti essent, &c." that is, the Christians used to assemble together and sing to Christ as to a god. Let the serious reader however compare Gen. i. 1. with John i. 1, 3. Col. i. 16, 17. and add to these "that obvious conclusion of enlightened reason, every house is builded by some man, but he that built all things is God (Heb. iii. 4.) and he will feel no difficulty in discovering at once the true dignity of him, in whom we are commanded to trust;" and the strict propriety of that language which teaches us to consider and confess him as GOD over all, blessed for ever. See Rom. i. 25. with ix. 5. and Heb. i. 8. with 10.

4. From the amazing love of the Father, in giving his own and tenderly beloved Son for our life, we learn the desperate situation to which sin had reduced us, or the guilt, misery and condemnation into which we had sunk by sin and the fall, and the absolute necessity of a recovery to his image and favor in order to our happiness in his service on earth and in heaven. 5. We learn the astonishing affection and pity of Christ, also for his church under the curse of a broken law; he gave *himself* for her deliverance and life, and he could not give more. 6. That so great a gift as the Son of God, insures, to true believers, exposed to numberless temptations, discouragements and difficulties, every needful covenant blessing. Rom. viii. 31. 7. We learn that while eternal life to any of the children of Adam is the gift of God, and flows freely from his marvellous loving kindness, it is also proposed to us in a manner exactly suited to our guilty, deplorable circumstances, "that *whosoever* believeth in him," or humbly accepts the offered Saviour as the alone remedy for his guilt and misery, and commits his soul

soul to him, under the painful apprehension of his guilt and danger, "should not perish, but have everlasting life."*

* Thou hast opened the kingdom of Heaven to *all believers*. Church Lit.

CHAPTER V.

Q. 1. *WHAT do you mean by the law which every one of us hath broken?*

A. I mean all the moral precepts and injunctions thro' the old and new testament, which God hath commanded to be punctually observed as reasonable, just and good, and which are briefly comprehended in the moral law or ten commandments. The law saith Do. Luke x. 28. Gal. iii. 12.

Q. 2. *How does it appear that all have broken every one of the precepts of God?*

A. By their spiritual nature and great extent. The law is spiritual, and thy commandment is exceeding broad. Rom. vii. 4. Ps. cxix. 96.

Q. 3. *But tell me what is the first commandment?*

A. Thou shalt have no Gods before me. Ex. xx.

Q. 4. *How does it appear that we have broken this law?*

A. By our having made any thing our dependence, fear, delight, portion or glory beside God; or by our having desired, sought and expected happiness, from any person or thing more than from himself.* Deut. v. 6. I am the Lord thy God, thy confidence, happiness, boast, fear, portion, all, &c. Matt. x. 28. xxii. 37. Jer. xvii. 5. ix. 23, 24. Deut. x. 20, 21. Gen. xv. 1. See Phil. iii. 19. Col. iii. 15. Rom. i. 25.

* "My

* "My duty towards God, is to believe in him, to fear him and to love him with all my heart, with all my mind, with all my soul and with all my strength." And to fail in this in the smallest degree, is to become a transgressor of the holy law of God, and subject to the righteous judgments it denounces. See Church Cat. and Rom. iii. 19.

Q. 5. What is the second commandment?

A. Thou shalt not make unto thee any graven image, thou shalt not bow down to them, &c. or thou shalt worship the Lord thy God, and him only shalt thou serve. Exod. xx. Matt. iii. 10.

Q. 6. How does it appear that we have broken this law?

A. 1. In placing our hopes in, and showing a preference and regard to, the God of our own imagination; or in esteeming and cleaving to such a representation of God as our own mind has framed, without the help and teaching of the word and spirit of God, to suit our carnal inclinations and selfish purposes. John iv. 22. Phil. iii. 3. 2 Cor. iii. 18. Deut. x. 20. 2. In the broken, irreverent, thoughtless, cold and negligent manner in which we have pretended to worship him either in our public assemblies or private devotions. Matt. xv. 8. 3. In our having refused to give him our hearts, and all the powers of our body and mind, to serve his cause and to promote his interest and glory. Prov. xxiii. 26. Deut. x. 12. 4. In the service and respect we have shown to, and in the dependence we have placed upon, our fellow creatures, in preference to God; or in our readiness and punctuality to please, oblige and honor them, when their demands have been contrary to the word and will of God, and destructive to his interest and glory. John v. 44. xii. 43. Rom. i. 25. 5. In the fear and dread we have shown of their displeasure more than that of God, and the unscriptural, unwarrantable steps

we

we have taken to avoid it, for our own worldly advantage and gain. Luke xii. 4, 5. Deut. vi. 13. 15. Isaiah viii. 13. 6. In the ready obedience we have paid to the several desires and lusts of the flesh and of the mind, so as to have been guided and governed by them, rather than by the command and pleasure of God. Tit. iii. 3. serving divers lusts and pleasures.

Q. 7. What is the third commandment?

A. Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain.

Q. 8. How does it appear that this law has been broken by us?

A. By our use of the great name of God in a common, thoughtless, negligent, useless, and irreverent or disrespectful manner;* or in the mentioning of it upon any occasion that has not been solemn and interesting. Deut. xxviii. 58. Matt. vi. 9. Ps. cxxxix. 20.

* The frequent mention of the name of God as an idle expletive, or a word to fill up with, is now grown so common among all ranks of people, as to be really shocking. In most places, it is difficult to enter company, that have not felt the power of godliness, without having our ears offended, and our hearts pained by the unnecessary repetition of phrases, which appear to have obtained as much the sanction of fashion as custom, but which are an express violation of the command in question. Some indeed, it is to be feared, have imagined a kind of merit in every now and then appealing to God on the most trifling occasions, as "God knows;" or in carelessly asking his blessing and favor, without the least regard to the manner in which it is conveyed, or to the disposition with which it is to be implored. How else shall we account for the use of these solemn expressions,—*"O God! O Lord! God bless me! Lord bless me!"* on a surprise. Or, *"God bless you,"* only to express affection, or confer a popular compliment. *"I wish to God!"* to intimate their inclination, or *"God bless you do;"* to make the case appear urgent. What is this dialect or the like, but the index to a vain thoughtless mind, which has not reverence enough for

that

that fearful and glorious name, to restrain the tongue from the idle, needless use of it? And if to this we add, the inattentive, heedless manner in which multitudes make mention of it, in the custom of being sworn into office, &c. the use of it to serve an advantageous purpose, or its frequent repetition with the same careless disposition of mind in their forms of devotion, what an affecting view must we entertain of their state, and how justly may we adopt the observation of the Psalmist in reference to them, with all their show of religion, "thine enemies take thy name in vain," or the complaint of the Prophet, "Because of swearing the land mourneth." The reply which the rising generation are taught to make to the important question of their duty towards God, may serve at once to reprove this habit and suggest a better. "My duty towards God is to honor his holy name and his word." Church Cat. And it were much to be wished they were often reminded of this part of their duty by their parents and sponsors, and had always an opportunity of seeing it exemplified in the conduct of both. This fashionable but horrid vice, we hope might then get checked in the first stages of its progress. See Deut. vi. 6.

Q. 9. What is the fourth commandment enjoined in the moral law?

A. Remember the Sabbath-day to keep it holy, &c.

Q. 10. How does it appear that we have broken this law?

A. 1. It appears in our having obliged our servants or beasts to labour unnecessarily, or only to suit our humour or further our gain. In it thy servant or thy cattle shall do no manner of work. Exod. xx. 2. It appears we have broken it, in having appropriated any part of it to the purposes of idle visiting, vain and worldly conversation, or trifling recreations and amusements—turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thy own words. Isa. lviii. 13. 3. It appears we have broken it in transacting business and temporal concerns on that day, whether by the mind, the tongue, or the hand. In it thou shalt perform no manner

manner of work. Exod. xx. 4. It appears we have broken it in the unnecessary journeys we have planned and performed on that day, not only to gratify a spirit of dissipation and pleasure, and to suit our convenience, but to save us so much time and trouble out of the lawful employments of the week. Isa. lviii. 13. 5. We have broken it also in all the instances in which we have not set it apart for God in holy meditations and exercises, and in which we have omitted any thing suited to express our regard for it, and our reverence of him who instituted it, and commanded it to be kept holy. Rev. i. 10.—and call the sabbath a delight, the holy of the Lord. Isa. lviii. 13.

“ Thus extensive is the fourth commandment, God himself being its interpreter. Look back now upon your manner of keeping the Lord’s sabbaths from your youth up. Doth not conviction flash in your face, O reader? Doth not conscience accuse you of innumerable profanations of this day? that instead of giving up yourself to prayer, the reading of the word of God, and christian discourse suitable to the sacredness of the day, you have thought the duties of it discharged, by appearing once or twice at church” and not hesitated to spend the remainder unoccupied in this manner, in jaunts of pleasure, or in the most trifling and unprofitable conversation and company, and even felt relieved and happy when the day has been spent, to return without restraint, to the appointed concerns and amusements of the week. If this be not polluting the Lord’s sabbaths, and in that view does not fill you with conviction and remorse, the scripture has no meaning on this subject, or the mind no feeling. Say not its a light matter, for its a direct wilful violation of the express command of God; its an insult to him the great lawgiver, and a denial of his authority and government; its an encouragement to others, especially children and servants, to do the same, and a plain intimation, that you prefer you own pleasure, will and advantage, to that of your maker and sovereign; for such trespasses as these too, the wrath of God cometh upon the children of disobedience. “ Lord have mercy upon us, and *incline* our hearts to keep this law.”

Q. 11. *What is the fifth commandment?*

A. Honour thy father and thy mother, &c.

Q. 12. *In what respect does it appear we have broken this?*

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A. 1.

A. 1. In having voluntarily said or done any thing which might be matter of just grief to our parents, or in having refused to submit to their pleasure, request, or command, when agreeable to the revealed will of God. Col. iii. 20. 2. In having exposed their weaknesses with pleasure, shunned their company or society, thro' shame, and neglected to do any thing in our power, for their support, comfort, and happiness, whether for this world, or a better. Gen. ix. 22, 23. Matt. xv. 4, 6.

3. In having secretly desired their death, to enjoy their temporal possessions, or in having omitted any means likely to preserve their continuance, which providence has put in our power. Exod. xxi. 17. Matt. xv. 4.

Q. 13. *What is the sixth command in the moral law, which God has enjoined to be observed?*

A. Thou shalt not kill.

Q. 14. *Does it appear that we have broken this also?*

A. Yes. 1. In the passionate, malicious resentment, hatred and dislike we have conceived or shown to our neighbour, when we have been really or supposed to be injured, or not sufficiently respected; and in the steps we have taken to misrepresent the character or conduct, hurt the persons or minds, or prejudice the circumstances of such, or of those whom we think have affronted us. Matt. v. 21, 22. 1 John iii. 15. *Whosoever hateth his brother on any occasion whatever, is a murderer*, that is, in his heart, and only wants proper convenience and authority to gratify his passion and hatred with the act. 2. In such an immoderate use of the gratifications of the body, and the good creatures of God, as operates in its destruction, and drowns the soul in insensibility and stupefaction; also in urging the same upon others,
for

for the purpose of their disadvantage, or our diversion or gain. Hab. ii. 15, 16. 3. It appears we have broken it in our having refused help and assistance to any, whether friend or enemy, when requisite to save his life, or render it more easy, comfortable or pleasant. Prov. xxv. 21. Rom. xii. 20. Luke x. 29, 37. 4. In the secret pleasure we have felt at the misfortunes and afflictions of a neighbour or adversary, and in the private disguised methods we have taken to add to them, or to render them more miserable under them. Prov. xxiv. 17. Job xxxi. 28, 29. 5. In the instructions and advice we have designedly given for the injury of another in his body, character, or earthly circumstances; and in the unscriptural, unwise counsel we have suggested, and conduct we have urged upon any, without respect to their eternal interest, or due regard to the will and command of God, in the things which belong to their soul, often only to suit our own humour, convenience or benefit, and by which they might have gone contrary to their own conscience, offended God, and ruined their soul. See 1 Kings xii. 10, 14. 2 Kings xviii. 29, 36. Jer. xxxviii. 4, 6. xliii. 1, 3. Ezek. xi. 2, 3. John viii. 12, 45, 49. x. 20. Rom. xiii. 10.*

* I do not know whether the circumstance of depriving any animal of its life, either out of passion and revenge, or from motives of pleasure and diversion, be not cognizable to this law, *Thou shalt not kill*. The creature was made for our use, and not to be a sacrifice to our fury or delight, and many of them from their inoffensive cast and defenceless state, appear to have a claim upon us for their protection, except when their death becomes necessary. They are also the property of the Lord, and therefore most certainly we stand accountable to him for their abuse. But are not such who can hunt and butcher them with the sensation of pleasure (yea, whose chief pleasure seems to result from this conduct) or be an unfeeling spectator of such scenes, apparently sunk beneath some of them in disposition? and may they not justly come under the denomination of those "in whose paths, it is said, there is
destruction

destruction and misery, and whose feet are swift to shed blood? Surely the tender mercies of the wicked are cruel, while the merciful man is merciful to the brute.

Q. 15. What is the seventh precept we are commanded to observe?

A. Thou shalt not commit adultery.

Q. 16. How does it appear we have broken this law?

A. In our having conceived and entertained a loose and unchaste desire, or acted with a design and wish to produce and encourage it in others, tho' for want of opportunity, regard to character, love of interest, or fear of inconvenience and shame, we might have avoided its gratification. Matt. v. 28. 2 Pet. ii. 14.

Q. 17. What is the eighth command?

A. Thou shalt not steal.

Q. 18. How does it appear that we have broken this law?

A. 1. From our having taken away or withheld from others any thing which was their due, or which they had a right to claim of us, whether of property, reputation, kindness, instruction or reproof. See Lev. xix. 13, 17, 18. 2. In having imposed upon the ignorant in the way of trade, oppressed the poor, acquired an unreasonable, unjust profit, or borrowed without a design of paying again, or any probability of being able to do so, or detained the wages of the hireling against their will, when it has been in our power to pay it. See Micah vi. 8. Matt. vii. 12. Ps. xxxvii. 21. 1 Thess. iv. 6. Whatsoever ye would that men should do unto you, do ye also unto them, for this is the law.

Q. 19. What is the ninth thing commanded in the moral law?

A. Thou shalt not bear false witness against thy neighbour.

Q. 20.

Q. 20. In what respect does it appear that we have broken this command?

A. 1. In every instance of perjury or taking a false oath, either thro' bribery, fear of injury, hope of gain, or from a spirit of rancour and revenge. *Exod. xxiii. 7, 8. Deut. xvi. 20.* *2.* In every attempt to propagate a known or suspected falshood, aggravate or contrive one for the injury of another's character or interest, or the advancement of our own. See *Lev. xix. 16. Exod. xxiii. 1. Ps. xv. 3.*

Q. 21. What is the tenth command of God found in the moral law?

A. Thou shalt not covet, &c. *Exod. xx.*

Q. 22. In what instances does it appear that we have broken this?

A. In our having envied another the possession of what we have admired, so far as it relates to the things of this world; in the secret wish we have conceived of obtaining it; in the pain and disquietude we have felt from the want of it, and in the unwarrantable means we have employed to acquire it. 'Thou shalt not covet or desire any thing that is thy neighbour's. *Exod. xx. 17.*

Q. 23. In what is the whole of these commandments briefly comprehended?

A. In our blessed Lord's reply to the Pharisees; Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thou shalt love thy neighbour as thyself. *Matt. xxii. 37, 39.*

Q. 24. And what is enjoined upon us in this law?

A. That he who made and redeemed us, have the entire disposal of all our passions, desires, thoughts, concerns and purposes; and that we have no affection for, or delight in any thing about us
but

but in a subservience to his will, and from a wish and concern for his glory; and that we entertain the same thoughts, and have the same feeling and concern for our neighbour and enemy, in all their various circumstances, so far as we can know them, and do show them the same conduct that we would wish them to possess and show to us in the like circumstances: Or it enjoins that every purpose and desire of our heart, every temper of our mind, and every action of our life, spring from, and be regulated by a sincere and unfeigned love to God and men, be directed with a view to his honour and interest, and their temporal and eternal happiness. Col. iii. 17. Rom. xiii. 8, 10.*

* These are the laws which were originally written on man's heart, which it was his nature and pleasure to observe and fulfil, and which rendered him the image and delight of his Creator. These are the laws too which express the will of God concerning us, which were delivered with awful grandeur, are sanctioned by divine authority, guarded by tremendous threatenings, and enforced with solemn imprecations and indispensable rigour. (Heb. xii. 18, 29.) The laws, which from their being the will of our Maker and Sovereign, and from their direct tendency to render us in holiness and goodness like him, and blessings to each other, we were bound to esteem, reverence and obey, but which we have occasionally sacrificed to our own purposes, and neglected and rejected as our pleasure and interest seemed to require. They are the laws, therefore, we have wickedly broken, which witness against us, which we can never repair, and which therefore unavoidably condemn us; which must however be renewed or written again in our hearts, by the Spirit of him who fulfilled them in our nature for pardon and acceptance with a just God, before we can be called Christians, or deemed his subjects; evidence our interest in his atonement, or meet the holy law-giver with pleasure or satisfaction. See Rom. viii. 1, 4. Heb. viii. 10. Pl. cxix. 6. "Lord have mercy upon us, and write all these laws in our hearts."

Q. 25. But if we have broken these commands, can we not keep them better, and will not God accept our best endeavours to keep them?

A. No. For 1. We are without strength to keep

keep them perfectly, and no other keeping of them can justify or acquit us before God. Rom. v. 6. Luke x. 28. 2. Our best endeavours do not amount to their extensive demands, being selfish, partial, and inconstant. Ps. cxix. 96. 3. There never was a child of Adam that performed the whole in his power. Eccles. vii. 20. And 4. If he had, by the deeds of the law, or by our best doings, shall no flesh be justified in his sight, so long as Christ is the end or design and scope of the law for righteousness. Rom. iii. 20. x. 4.

Q. 26. What then is the purpose and use of the moral law, if we cannot keep it perfectly, and if our best endeavours to do so will not procure us the favour of God?

A. 1. That the least sin might appear what it is, exceeding sinful, contrary to the perfectly holy and pure nature of God, of which the law is a copy, and deserving of all his revealed wrathful indignation. Rom. vii. 13. Gal. iii. 19. Rom. v. 20. 2. That we might learn our desperately evil and sinful nature, which is not subject to the law of God, but opposite to it, and the condemnation and curse we are under while out of Christ, thro' want of a perfect conformity to its precepts, in thought, word and deed. Rom. vii. 7, 8, 9. viii. 7. 3. That we might be lead to see our absolute need of Christ, in his perfect, justifying righteousness, pardoning mercy, and cleansing spirit and grace, and thereby most earnestly apply to him, as he is revealed in the gospel, for every purpose of sanctification and salvation. Gal. iii. 24. Rom. vii. 8, 12. 4. That by the help of so perfect a rule, those who are justified and renewed by faith in Christ, might have their tempers, wills, desires and conduct, more and more conformed to it, that they might more and more resemble

resemble their heavenly father, its glorious author, in holiness, righteousness and truth. 2 Cor. iii. 18. Rom. vii. 22. Pl. cxix. 140.

Q. 27. Are we then all under the curse and condemnation of the law, because we have not perfectly obeyed its demands, while we are endeavouring to repent and do what we can to atone for our iniquities, get acceptance with God, and escape his eternal displeasure?

A. Yes. For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things written in the book of the law to do them. And we know that what things soever the law saith, it saith to them who are under the law, that every mouth might be stopped, and all the world become guilty before God. Gal. iii. 10. Rom. iii. 19. 2 Cor. iii. 7, 9.

* *The law is the ministration of death and condemnation,* for it announces and dispenses these to all who are under it as a covenant of works; to all who have broken it, and have no protection from, interest in, acquaintance with, or due concern for the obedience which Christ has paid it for our freedom; for these are bound to discharge its demands, or suffer its penalty. But should the serious reader wish to know more particularly what it is to be under the law, and so exposed to its dreadful curses, he may be told, that this is the case with all those universally (whatever may be their pretended regard for knowledge and faith) who are under the government of their own un sanctified tempers, appetites and passions; are unwilling to be ruled by the precepts of Christ, and so are living after the flesh in its corrupt dispositions and desires. Rom. vi. 14. It is the case also with those who intimate the insufficiency of the work of Christ, and their dissatisfaction with it, by adding their own to it, and prefer doing their best for eternal life, before an humble acceptance of the promise of mercy as condemned, ruined sinners; are not willing to submit to God's way of salvation by the righteousness of Christ through faith alone, and refuse the blessings of his gospel, because not proposed by his ministers in a manner to suit their judgment, wish and inclination. This is living under the influence of a false hope, a dead faith, and a proud, unholy and unrenewed will. It is leaving Christ to live by self, and subjects the sinner to answer for every breach of the law, and shift for himself as well as he can. Rom. iii. 20, 22. viii. 6, 7.

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Few people indeed, who read their bibles with any attention, are so barefacedly impudent as to tell us explicitly that they expect heaven by their works; but while their principles and conduct betray their ignorance of their guilt, and the righteousness of the Saviour, a verbal, direct acknowledgment is hardly requisite to convince us that they look for it in no other way, because, in reality, they know of none. Rom. x. 3. This awful blindness, however, is the less excusable, when it is found with those who profess a great veneration for a book, which they will not allow to teach them in the following most excellent article. "We are accounted righteous before God *only* for the merit of Christ, by faith *alone*;" wherefore, that we are justified by faith *only*, and not for any works or deservings of our own, is a most wholesome doctrine, and very full of comfort, as is more largely expressed in the Homily of Justification." May God deliver us from following the devices and desires of our own heart, when they contradict such precious fragments of truth, and are likely to operate in our ruin! See 11th and 12th articles of religion in the Common Prayer, and Gal. iii. 21, 22. 2 Chron. xx. 20.

Q. 28. What now may we learn from this Chapter?

A. 1. That the law in all its commands, is only a copy and sample of the holy nature and righteous will of God, that both are infinitely more pure than people in general imagine, and that every omission of them or trespass against them is sin, and is an insolent denial of his government, authority, and perfections, a defying of his power and justice, and a proof of the wickedness of our nature, and the justice of his severity in punishing it. 2. We learn that our love to a holy God, is to be determined by our love to and delight in his holy laws, which are the revelation of his will, and the picture of himself; and that all love which does not show itself in a regard to, delight in, and the observance of them, is but assumed, and is no better than falsehood, hypocrisy and deceit. Rom. vii. 12, 22. 1 John ii. 5. 3. We learn how much cause there is for the brightest Christian, who compares his heart and life with this perfectly just rule, to cry out with holy

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Job,

Job, Behold I am vile ! and with the prophet, Wo is me ! for I am a man of unclean lips. Job xl. 4. If. vi. 5. 4. We learn the absurdity and guilt of complaining of the strictest precepts and commands enjoined on believers in the ministry of the word, as being more than what is required, or more than what is expected, with the spirit and promise of their Father who is in heaven. Matt. v. 18, 48. 2 Peter iii. 11, 14. 2 Cor. vii. 1. 5. We may learn how impossible it is ever to attain to eternal life by the weak and imperfect endeavours of our own, in fulfilling commands so holy, extensive, and severe*, and what a proof it is of our ignorance of God, of his law and ourselves, to attempt or hope for it.

* In vain we ask our noblest works
To justify us now,
Since to convince, and to condemn
Is all the law can do.

6. We learn the cause of self-righteousness and self-dependance in any of the children of Adam ; they are blind to the purity and indispensable rigour of those precepts or that law, by an occasional, convenient attention to which they hope to be justified and saved. Rom. x. 34. 7. We learn how daring and dangerous is that hope, which has nothing to support it, but a broken obedience to a part of the divine precepts, and which can never succeed without the great God falsifying his word and altering his very nature. See If. i. 11. 8. We may learn how impossible it is for so holy and pure a Being to admit a soul into his righteous and glorious presence with consistency or delight, who cannot produce an obedience answerable to the demands of his will, and who is not conformed to his nature by being conformed to it. Matt. v. 8, 20. Heb. xii. 14.

1 Peter

1 Peter i. 14, 19. 9. We learn what good news is the gospel, which reveals and offers the all-perfect obedience of the Son of God, and mercy, life, strength and peace thereby, to all, who, convinced of their condemned, polluted and helpless state, by having broken every precept of the law,* are ready to accept them as the gifts of God, and to esteem them above every thing beside.

* The design and force of this remark is well expressed in those inimitable lines of Dr. Watts :

Our guilty souls are drown'd in tears
Till his atoning blood appears ;
Then we awake from deep distress,
And sing the Lord our righteousness.

Poor helpless worms in thee possess,
Grace, wisdom, power and righteousness ;
Thou art our mighty All, and we
Give our whole selves, O Lord, to thee.

C H A P. VI.

Q. 1. *YOU spoke of Christ fulfilling the moral law, or all the precepts commanded by God in his word, pray how did he fulfill it ?*

A. In perfectly obeying all its demands, in their most extensive nature, in thought, word and deed. John xvii. 4. Matt. v. 17. Heb. x. 9.

Q. 2. *What was the design and use of his fulfilling the precepts of the law ?*

A. To perform the conditions of the covenant oath he had taken, and to bring in everlasting righteousness for the justification or acquittance of his people Israel, or all that believe. Is. liii. 11. Ps. cx. 4. Dan. ix. 24. Heb. ix. 10. Rom. viii. 1, 4.

Q. 3. How does this righteousness of Christ, or obedience to the divine commands, acquit his people from the condemnation or curse of the law, and justify them in the sight of God?

A. By being imputed to them, or placed to their account, and so answering for them, the same as if they themselves had performed it. Rom. v. 18, 19. iv. 24. Jer. xxiii. 6. Is. xlv. 25. Rom. iii. 21, 22. viii. 4. 2 Cor. v. 21.

Q. 4. Was it necessary that Christ should thus fulfil the law for us?

A. Yes: For it were impossible either for us perfectly to obey it, or that there should be any salvation without a perfect obedience to it. Rom. iii. 23. Gal. iii. 2.

Q. 5. What is this obedience to the law called in the Scriptures?

A. The righteousness of God, and the righteousness of faith. 1. Because it was the righteousness which his pure and holy nature required, his wisdom and grace appointed, and was wrought out by Immanuel or God with us. Ps. xl. 8, 9. Phil. iii. 9. Matt. i. 21, 23. 2. Because it is *to all* and *upon all* them that believe, and not to those who with an uninstructed and unhumbled heart, would obtain it by doing. Rom. iii. 22. ix. 31, 32. Is. lxiv. 6.

Q. 6. But if Christ has fulfilled the precepts of the law, and so provided a perfect righteousness, are its commands now useless and not to be observed by us?

A. No. They are useful, not only to teach us sin, but to be a rule for the government of our dispositions, desires and conduct, under the influence of that faith* which justifies the sinner from their condemnation, and conforms his will and desire to their holy and pure nature. Ps. xix. 8. cxix. 35, 127. Rom. vii. 9, 12, 22. ii. 14. 15.

* There

* There is little fear of justification by faith *only* having a licentious effect on either the disposition or conduct, while it is the nature and direct tendency of that principle to inspire the mind with a love to and zeal for every moral precept in the word of God, whether expressed or implied, but much cause to fear that those who are ready to charge it with this influence, are ignorant of its nature and enemies to its design, which is not only to strip the self-righteous moralist of all his supposed merit, and afford him salvation only in the same way as it does the immoral profligate, but to make him much more humble, self-denying and holy than he approves of, or chooses to submit to, exemplify, or acknowledge. Rom. iii. 27, 28. Isa. xix. 25. Phil. iii. 18, 19.

Q. 7. Are true believers then freed from the curse and condemnation of the law by the obedience of Christ, so as to be safe and secure against every accusation from the law, conscience, or the Devil?

A. Yes; for he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him; and there is therefore now no condemnation to them that are in Christ Jesus. 2 Cor. v. 21. Rom. viii. 1, 33, 34.

Q. 8. But who are true believers in the Scripture account that profess this privilege?

A. Those, and those only, who, by the law of the Spirit of Life, even the grace promised in the gospel and communicated by the Spirit, are made free from the power and dominion of sin and death, and walk not according to the corrupt dictates and desires of the flesh, but after the mind and will of the Spirit, in the revelation thereof in the word, and in his holy influences on the heart. Rom. viii. 1, 2, 4, 5. See Ps. cxix. 3, 6. Luke i. 6. and Rom. vi.

If we admit these, and similar Scriptures, as the standard of all real religion, (and dare we do otherwise?) what will, and what must be the consequence? Multitudes who are distinguished, some only by a clamorous and indiscreet zeal for sound and orthodox principles, and others by an useless unmeaning parade about a few fashionable virtues or outward du-

ties, must, with all the reputation each might have acquired in their way, be unavoidably unchristianed, and the truth of our Lord's remark abundantly confirmed. "Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it;" because few there be that seek after it, are concerned about it, or are willing to submit to it. There is, however, from the testimony of Christ and his Apostles, no real faith or genuine Christianity, without taking up the cross and mortifying the desires of the flesh and of the mind. Luke ix. 23. Gal. v. 24.—Nor indeed can there be, for pure doctrines and precepts must necessarily thwart dispositions which are depraved, and oppose a will and inclinations employed in fleshly delights, or enslaved by earthly concerns.

The cross, therefore, in denying self to follow the will of Christ, is only the consequence of our depravity and corruption, and the patient acceptance of it becomes necessary, because God could not propose a way to heaven but what is holy and pure; because faith in him, and love to him, can choose no other; and because a child of his could not possibly be happy in any other. Isa. xxxv. 8. The lukewarm, half-hearted professor, may indeed reject this way as inconvenient and disagreeable; may form his religion upon different principles to preserve his credit with the world, and occasionally to conform to its sinful maxims; he may also escape the reproach of a saint, by refusing to act like one, and persuade himself there is no harm in it, and no danger attending it. But, would he listen to the language of his bible, he may soon learn, that such conduct is disobedience, and such an imagination a lie; for if we live after the flesh, says the word of truth, we shall die, and whatsoever a man soweth that shall he also

also reap; if to the flesh in providing for its ease and indulgence, or seeking chiefly his temporal advantage and credit, he shall of the flesh reap corruption and misery; but if to the spirit, by minding the things of the spirit, he shall of the spirit reap life everlasting. Nor can the great God be mocked by the most specious show of godliness without the thing; nor will he alter his purpose to accommodate our wishes, or falsify his word to humour our inclinations. See Rom. viii. 13. Gal. vi. 7, 8. and James iv. 4. The *narrow* way is therefore the sure and only way of safety; blessed are they that are disposed by grace to walk therein, and find it the way of peace, tho' the way of the cross; to them there is no condemnation in existence; their Saviour bore it, and their Saviour has banished it for ever; their faith is witnessed to be real and scriptural, and their heaven is said to be certain and near.

Q. 9. Does the Scripture make mention of any other law which Christ came to fulfil?

A. Yes; the Levitical Law, or Law of Ordinances; which consisted of various rites and ordinances, appointed by God, in the hands of his servant Moses, to typify, or show in emblems and figures, something beyond themselves. Col. ii. 17. Heb. x. 1. which are a shadow of good things to come, but the body is of Christ. See Heb. ix. 9—11.

Q. 10. What was the purpose of this law?

A. To denominate and preserve the seed of Abraham, as the Church of God, a distinct people from the Gentiles, or all other nations; to instruct them in the characters and works of Christ, as Jehovah the Saviour, till he came in the flesh; in the blessings also of the covenant of grace, and in the nature of true godliness, and spiritual, acceptable worship. Gal. iii. 24. Phil. iii. 3. For we are the cir-

circumcision, or spiritual seed of Abraham, who worship God in or with the spirit, and glory in Christ Jesus, having no confidence in the flesh. See also Rom. ii. 28, 29.

Q. 11. What were the principal parts of this law?

A. Typical persons, typical places, and typical things.

Q. 12. What is meant by typical persons?

A. Those who in their disposition, character, offices, employments, &c. or in some circumstance of their life, were designed to prefigure the Lord Christ, and his church or people united to him, such as the Priests, the Levites, the Nazarites and others.

Q. 13. In what respects did the High Priests under the law prefigure Christ?

A. 1. In their separation to their office, by being anointed with oil: For Christ, in his human nature, was separated to, and fitted for his work by the spirit of wisdom, power and holiness without measure. Exod. xxix. 7. Ps. xlv. 7. Isa. xi. 2, 3. 2. In their sacred and ornamental vestments, which were also anointed: For Christ put on righteousness as a breast-plate, and an helmet of salvation upon his head, and he put on the garments of vengeance* for cloathing, and was clad with zeal as a cloke. Isa. lix. 17. Exod. xxviii. 2, 40, 41. Ps. xlv. 8. All thy garments smell of myrrh, aloes and cassia, out of the ivory palaces, whereby, or from whence, *they* (the Aleim) have made thee glad, or anointed thee, that is Christ. See ver. 7, and comp. Gen. xxvi. 27—29.

* By the *garments of vengeance* seem to be intended the strength, power and majesty with which the Lord Jesus was attired, when he came in the flesh to procure salvation, by taking vengeance on all the powers of darkness, disarming Satan of his dominion
over

over his people, crushing his designs, and laying the foundation of an eternal victory in the blood of his cross. When, as the Apostle, he spoiled principalities and powers, making a shew of them openly, as the trophies of his mighty conquest, triumphing over them. Col. ii. 15. This is called the day of vengeance, and the year of his redeemed, Isa. lxiii. 4. For he was to redeem, by taking vengeance on hell for the injury done to his redeemed ones. A day in which his garments were represented as stained with the blood of his enemies, to intimate his compleat victory over them, and a day, the achievements of which justly denominated his robes of strength and majesty, "garments of vengeance, and garments of salvation." Isa. lxiii. 1, 5. This victory however remains to be perfected in the day, when Christ shall deliver all his redeemed ones from death and the grave, and bid them exult over them for ever. Hosea xiii. 14. Josh. x. 24.

3. The High Priests further typified Christ in their making atonement for the people by entering with blood into the most holy place once a year, and in their sprinkling the people, &c. with it: For Christ, with his own blood, hath entered into the holy place (heaven) having obtained eternal redemption, there to intercede and to sprinkle the conscience from dead works, by communicating his promised spirit, as the fruit of his purchase, and the effect of his gracious intercession. Heb. ix. 4. In their being appointed to bear the names of the children of Israel, in the breast-plate of judgment, upon their heart, before the Lord in the most holy place: For Christ hath carried the interest and concerns of his people into heaven, written as it were upon his heart, and presents them to his Father as their representative, to be kept in continual remembrance.

brance. Exod. xxviii. 29. Heb. ix. 24. See Isa. xl. 11. xlix. 16. xlv. 21. Cant. viii. 6. 5. In their wearing the *golden plate* on their forehead, with the engraving *Holiness to the Lord*: For Christ was, and *appeared*, the Holy One of God, and the express image or engraving (*χαρακτῆρ*) of his person, who bears the iniquities and imperfections of the services of his saints, and renders them acceptable by his own holy obedience and prevalent intercession. Exod. xxviii. 36—38. Heb. i. 3. where see Dr. Owen. 6. They prefigured Christ in their death announcing the release of the man-slayer, confined in the city of refuge: For the death of Christ proclaims liberty to the captive sinner, when held in anxiety and bondage by the curse of a broken law, and the miserable apprehension of deserved wrath. See Num. xxxv. Luke iv. 18, 19. 7. In their blessing the people: For Christ blest his people in turning them from their iniquities, and conferring every needful good, especially his good Spirit; and entailed a blessing on his Church for ever, when, in the very act of blessing, he took his leave of it in the body, to ascend his mediatorial throne, until he return to bless them with the glory he hath purchased and promised. See Lev. vi. 22—26. Acts iii. 26. Luke xxiv. 50, 51.

Q. 14. In what respects did the Nazarites under the law typify the Lord Jesus Christ?

A. In their being separated, according to their name, from the use of certain things, and consecrated to the Lord. For the Nazarite was,

1. To abstain from wine, fermented liquors, and every thing made of grapes. Num. vi. 3, 4. 2. To let his hair grow. ver. 5. 3. Not to defile himself by the dead. In each of which particulars he was a lively type of Christ,* whose extraordinary endowments as man, were not from any *natural* causes, but

but from *above*, even from the Spirit of God, (see John iii. 34. Acts x. 37, &c.) who was invested with all power and authority, of which hair was an emblem† (comp. 1 Cor. xi. 4, 7. in the Greek) and who was entirely *separated* from dead works, from sin and sinners.*

* The circumstance of Christ getting the name of a Nazarene, in conformity to this type, by dwelling in an obscure, ill-famed city, which had been prophetically called Nazareth, with a view, no doubt, to this event, is observed by the Evangelist. Matthew ii. 23. comp. John i. 47. And tho' his adversaries termed him the Nazarene (as they did his disciples, from the same spirit of scorn and contempt which usually avails itself of terms of reproach for his followers now) yet the providence of God was, by this very circumstance, plainly pointing him out as the true Nazarite. See Mark x. 34. So Pilate, intending doubtless to blast his pretensions and expose his claims as King, providentially gave him his rightful title on the cross, Jesus (*ὁ Ναζωραῖος*) the Nazarite; proclaiming him, by this means, to Jews and Gentiles, to be what he really is, *Jehovah* the Saviour, the expected King of the Jews. A title, by the way, the converted thief appears to have both understood and acknowledged, when he supplicated his mercy and favour as the Lord, and committed his perishing soul to his care. Luke xxii. 4. An acknowledgment and confidence too, which the Saviour answered, and which he has ever most justly challenged. Isa. xlv. 22, 23.

† Thus the supernatural strength of Samson (who had his Hebrew name from *Sams*, the *Sun*) was annexed to his seven Nazaritical locks of hair. Judg. xvi. 17—20. The reader may probably recollect the singular instances of strength and prowess, recorded in the history of this Nazarite in Judges xiv. xv. xvi. and, perhaps, hardly needs to be reminded with what striking propriety each of them applies to Christ; who, by his own mighty arm, and by means the most unlikely, to the astonishment of his enemies, shook the kingdom of darkness, bore the gates of hell in triumph, and by dying conquered death itself (bursting the bars of the grave) and
divested

divested Satan, the lion of hell, of his dominion over his beloved people; hereby opening a source of the richest comforts and sweetest pleasures to his saints on earth and in heaven: Nor should it be forgotten how fitly the nativity of the mighty Saviour; his espousal of a Church from among the Gentiles; his marvellous supply of strength and joy from his God, when he cried under a vehement thirst, were prefigured by the birth of this Nazarite predicted by an Angel, his marriage with a Gentile, and his relief in a violent thirst by a spring miraculously opened in Lehi.

Q. 15. How did the First-born Males of the Israelites typify Christ?

A. In their having right to a double portion of the Father's estate; to authority and rule over their brethren and the priesthood, and in their being the Lord's peculiar property: For Christ was the First-born of a Virgin, is the First-born of the whole creation, as being before all things; as being begotten to inherit all things, and in all things to have the pre-eminence; and in being the first begotten from the dead also, and, in this sense, the first-born among many brethren: He also is the Priest of his family, has a double right in them, by creation and redemption, as his portion and treasure, and rules them as his subjects and brethren, and is, with them, the appropriate or peculiar property of his Father. Deut. xxi. 17. Gen. xxvii. 29. Numb. iii. 13. Exod. xix. 5. Col. i. 15—18. Heb. i. 6. Rev. i. 5. Heb. iii. 6. See Numb. viii. 17.

Hence we learn the wickedness of Esau in parting with his birth-right, and the propriety of his being called a profane person: "For he who had the right of primogeniture was not only an eminent type of Christ, in his characters of the great First-born

born and High-Priest of God; but also, of the first-born who are written in heaven, and are partakers of the eternal inheritance. Heb. xii. 23. and slighting the birth-right, was both a despising of the high honour of representing Christ, and of officiating in his name, and also of that eternal inheritance which was typified by the double portion of the temporal estate." Hence also we may learn, the guilt and profanation of those, who dispose, like him, of an interest in the glorious inheritance above, for a morsel of sensual ease and earthly gratification; contemn the privilege and honour of being heir with Christ, and renounce the pleasure of his service, and of being ruled by him, and the favour of sharing with him in his sufferings here, and in his glory in heaven. See Heb. xii. 3, 15, 16.

Q. 16. In what respects did the Levites seem to typify Christ?

A. In their being devoted to God by purification and washing; in their extraordinary zeal for his honour and worship, when they faithfully cut off the idolatrous worshippers of the golden calf, and in their being for this, appointed in the room of the first-born to the service of the Sanctuary. See Num. viii. 5, 22. Exod. xxxii. 25, 29. For Christ was devoted to his Father by the purification of circumcision and baptism; and for his strict faithfulness to, and burning zeal for, his commands and will, was made a minister of the true tabernacle, even the Church, which God pitched and not man. 2 Sam. xxii. 43, 44. John ii. 17. Heb. viii. 2.

Besides the respect which these persons and characters had to Christ, as the true and intended High-Priest, Nazarite, &c. which they as figures only shadowed forth, they had a further reference, in many views, to all such as were, or should be re-

lated to Christ by virtue of their union with him and birth from him, and were meant to express their peculiar devotedness to the will of God, their zeal and concern for his interest and glory, and the purity of their nature and lives; being washed with the regeneration and renewing of the Holy Ghost, and being indeed made Priests unto God, to perform his service, to consult his will, seek his honour, and by their fervent prayers, holy and unblameable deportment, be blessings to all about them. See 1 Pet. ii. 9. and Lam. iv. 7.

Q. 17. What is meant by Typical Places ?

A. 1. Such as the *Tabernacle and Temple, and Jerusalem or Zion*; which, from their being the residence of the Divine Glory (Exod. xl. 34, 35. 1 Kings viii. 10, 11.) the repository of all the typical utensils and furniture (Exod. xl. 20, 39.) the centre of unity in worship (1 Kings viii. 30. Ps. v. 7. Dan. vi. 16.) and the place of incessant light (Levit. xxiv. 1, 3. comp. Rev. xxi. 10, 23, 25. xxii. 5.) righteousness and truth, (Isa. i. 26. xxvi. 2.) prefigured: 1. *Christ*, in whom dwelleth, as in a tabernacle, all the fulness of the Godhead bodily (Col. ii. 9. John i. 14, in the Greek) with every possible excellence and perfection (Col. ii. 3.) and in whom all spiritual worship is united (Eph. ii. 18.) 2. *Heaven*, the peculiar immediate residence of the Divine Glory (Rev. xxi. 11.) the seat of the purest worship, and the place of perfect righteousness, holiness, truth and union, to all the truly spiritual worshippers. Rev. xxii. 3. Matt. vi. 10. John xvii. 21, 24. 3. *The Church† of Christ on earth*, or the Saints collectively as allied to that in heaven (Eph. iii. 15.) in which the Lord has promised to dwell (Matt. xviii. 20, 17. 2 Cor. vi. 16.) where his light is ever imparted (John i. 9, 16. Isa.

Isa. lx. 1, 19.) where his glory rests as the cloud upon the tabernacle of old (Isa. iv. 5.) and where union in spiritual worship, fellowship and love, more or less prevail. 4. *The Saints separately*, as well as collectively, who are said to be the temples of the Holy Ghost (1 Cor. vi. 19.) and being enriched with heavenly knowledge, love and holiness, and every grace of the Spirit, are glorious within, and the abode of the whole glorious Godhead. John xiv. 23. 1 John iv. 13. See 2 Chron. vii. 16. which is strikingly applicable to both Christ and his Church.

† Zion and Jerusalem are indifferently used as emblems of the Church, or professing people of God. The temple of Jerusalem has been long since destroyed. But he has still a house, a house not made with hands. This is his church, comprizing all the members of his mystical body. He dwells in each of them individually; he dwells in and among them collectively. Where two or three are met together in his name; where his ordinances are administered and prized; where his gospel is faithfully preached and cordially received, there he is present in the midst of them. There his glory is seen, his voice heard, his power felt, his goodness tasted, and the savour of his name is diffused as a precious ointment, which refreshes the hearts of his people, renews their strength, and comforts them under all their sorrows, cares and fears. Newton's Messiah, vol. I. Such an idea of a church is suggested by the nineteenth article of religion at the end of the Common Prayer. "The visible Church of Christ is a congregation of faithful (or believing men) in which (or among whom) the *pure* word of God is preached, and the sacraments be duly ministered, according to Christ's ordinance, in all those things, which, of

necessity, are requisite to the same." Hence we read, 1 Cor. xvi. 19. of the Church in the house of Aquila and Priscilla, without any respect to the nature of the building, or the mode of worship, but to the people who compose it, and the word and ordinances of Christ which constitute and regulate it. This may serve to correct a common mistake with many, whom custom and prejudice have unhappily taught to confine this term to certain walls, or to the forms usually connected with them, and to look with contempt upon congregations separated from them; often only in their mode of discipline and worship. Surely, if candour can devise any apology for this conduct, it must be ignorance. But what excuse has that bigotry which is entirely disowned and contradicted by the volume of our faith, (whether the Bible or the Prayer Book); which has nothing to support and vindicate it but the ignorance of foolish men; and which prevents the profiting by, and encourages a disobedience to means and ordinances, instituted and authorized by the word of Christ? Is not this the destructive, monopolizing spirit of which our blessed Lord forewarned his Disciples, and which he severely reproveth? See Matt. xxiv. 23. Luke xvii. 21, 23, 30. Matt. xviii. 7. If, however, the true Church of Christ be composed *only* of faithful, or believing men, as the article affirms, it were an impropriety to look for it among any, by whatever denomination they choose to be distinguished, who deny or discredit the words on which it is built, and by which it professes to be ruled.

II. *The most holy place*, which was separated from the holy place by a curtain or vail, into which the High-Priest alone entered once a-year, and then not without blood, which was sprinkled upon the Mercy Seat lid, before the *faces* of the Cherubim; typified

fied heaven: For Christ has entered within the vail, even into heaven itself, with his own blood, as our forerunner, there to appear in the *presence* of God for us. Exod. xxvi. 33. Heb. ix. 7, 8, 24. Lev. xvi. 14, 15.

III. *The cities of refuge*, which were appointed by Moses for the preservation of the man-slayer, or the person who had killed his neighbour by accident or unawares: By which was shadowed forth Christ and his Church, as affording a ready and sure asylum to all those, who, under the apprehension of danger and condemnation, are disposed to fly to him for protection and safety, and abide and live in him for the same. Num. xxxv. 9, 28. Heb. vi. 18. comp. Isa. xxvi. 1, 4.

Q. 18. *What were the principal typical things?*

A. I. *The Cherubim of Glory*,* which, from their *form* and *use*, appear to have been typical of the Divine Persons in the Godhead, in covenant to redeem man, by uniting the human nature to the second Person, and in this manner condescending to advance it to the glory of the Divine. Exod. xxv. 18, 22. xxxvii. 7, 10. Gen. iii. 24. 1 Kings vi. 23, 28. Ezek. i. 5, 11. x. 20, &c. Heb. ix. 5.

* To the wings of these Cherubims there seems an allusion in Ps. xvii. 8. xxxvi. 7. lvii. 1. lxi. 4. &c. and the protection they are represented as affording, is ascribed to Jehovah. Ps. xc. 1, 2, 4. comp. Heb. ix. 5. I would only add, that the institution of this Cherubic exhibition, seems to have been set up, for the same purpose as this of Moses's, from the beginning (Gen. iii. 24.) To have been the token of the Divine presence with fallen creatures, and to have taught them, in symbolic figures, the way of access to the *true* tree of life, as well as preached the blessings of the everlasting covenant to

guilty creatures, thro' the second person assuming our nature; to have revealed indeed, to the ancient believers, in emblems, what we have in writing, Jehovah in covenant to redeem by becoming man. Heb. ii. 1 Tim. iii. 16. Let, however, the *serious, candid* reader, who has opportunity, and can distinguish Hebrew characters, consult Parkhurst's Heb. Lexicon (second edition) under the word; Bate on the Similitudes, and Lord President Forbes's Thoughts on Religion, and I seem confident he cannot well hesitate to prefer the interpretation of the Cherubim here given, to that of Angels as in general use.

II. *The Ark or Chest of the Testimony or Covenant between God and Israel*, which was deposited in the most holy place; and which, from the nature of its wood being incorruptible, and its containing the two tables of the covenant or law given at Sinai, prefigured the human nature of Christ, which never saw corruption, was exalted to heaven, and in whose heart was the law of his heavenly Father. Exod. xxv. 10, 16. Acts xiii. 37. Ps. xl. 8.

III. *Its lid or covering*, which the Apostle calls a propitiation or mercy-seat (Heb. ix. 5. Rom. iii. 25.) and which from its covering the tables of the broken law, and interposing between them and the Cherubim of glory;* intimated to the Old Testament Saints, that the law was to be honoured and the violations of it *covered* to all the sanctified people of God, by the merciful interposing of the human and divine nature in the person of Christ, between the curses of that law and the justice of Jehovah, to make atonement by his blood. Exod. xxv. 1 Kings 8, 9. ^c Job ix. 33. Rom. iii. 25. Heb. ix. 5.

* The prone or inclining position of the Cherubic faces towards the mercy-seat lid of the ark, and the blood sprinkled thereon, (see

(see Exod. xxxvii. 9. Lev. xvi. 14.) may most significantly indicate the Aleim in covenant, beholding, with pleasure, the perfect atonement of Christ affording the highest satisfaction to every claim of justice, and covering the innumerable transgressions of his Saints, in the Jewish Church which then was. (See xlii. 1, 21. Matt. iii. 17. Zech. iii. 9.) And their looking outward at the same time (2 Chron. iii. 13. toward the (outer) house. marg.) most probably intimated his extending his gracious regard also to the *whole* world, or his Church among the Gentiles, which should be. See Isa. liv. 5. vi. 3. and 1 John ii. 1. where this very subject is expressed.

IV. *The inner Curtain or Vail of the Tabernacle or Temple*, which divided between the holy place and the most holy to the Old Testament Church; "the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing," which vail of separation, typified the body or flesh of Christ, and was accordingly rent in sunder when his blessed body was rent on the cross; to intimate, that by his death, a new and living way was opened into heaven itself, and access obtained to the presence of the Most High God, on a throne of grace, for believers, both of Jews and Gentiles. Exod. xxvi. 33. Heb. x. 19, 20. iv. 14, 16.

V. *The Burnt Offering*, which, being a continual oblation (Exod. xxix. 42.) cut into pieces (Lev. i. 6.) wholly consumed by fire, and a sweet smelling favour in the smoke ascending from it (Exod. xxix. 18, &c.) prefigured the offering of the body of Christ; against whom the sword of Divine Justice was drawn, and on whom the fire of Divine Wrath fell; the virtue of whose atoning sacrifice, as slain from the foundation of the world, has ascended before God without intermission, a sweet favour or odour of appeasement (Heb. see Gen viii. 20, 21.) to avail for all repenting, believing sinners, both of Jews and Gentiles, ever since the world began.* Zech. xiii. 7. Gen. xv. 9, 18. Heb. x. 10.

* See

* See Eph. v. 2, where this most astonishing love of Christ, in submitting to be cut off, as the appointed victim under the law, in our room and stead, is made an argument by the Apostle for the Saints walking in love one towards another. An argument that is invincible to prejudice and dislike unhappily conceived against a brother; and that must operate, by degrees, for its destruction, to prove us the children of God, and the partakers of the disposition and spirit of his Son. See 1 John iv. 10, 11, 20, 21.

VI. *The Brazen Altar of Burnt Offering, and the Golden Altar of Incense, with their four Horns, at each corner one*; which typified the refuge and protection Christ affords to all returning offenders; the efficacy of his offering on the cross, and his intercession in heaven, as extending to all the four quarters or corners of the earth. Exod. xxvii. 2, 3. 1 Kings, i. 50. Heb. vi. 18. ix. 24.

VII. *The Scape Goat*, over the head of which the Children of Israel were to confess their sins and transgressions, and so transfer them to this animal; he was thus to bear upon him all their iniquities, and then to be conducted by the hands of a fit person* into the wilderness, or a land of separation (See Lev. xvi.); being a typical representation of him, to whom the iniquities, transgressions and sins of all repenting, believing sinners, were graciously imputed; on whom they were laid; and who bore them in his own body on the tree, and thus carried them into a land of everlasting separation and forgetfulness. See Isa. liii. 4, 8. 1 Pet. ii. 24. Jer. xxxi. 34. Heb. i. 3. viii. 12.

* *A fit person* (Heb. and marg.) *a man of opportunity*, "one who happens to be present at the time." And how remarkably this, apparently accidental appendage to the type, was fulfilled in Christ, is related by the Sacred Historians. "And they compelled one Simon, a Cyrenian, *who passed by*, coming out of the country, and on him they laid the cross, that he might bear it after Jesus," (Mark xv. 21. Luke xxiii. 26.) and so follow him to the very place of his exit.

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The confession of the sins of Israel over the head of this devoted animal, by the laying on of the hands of the High Priest, in the name of the whole congregation; could point out nothing so well as the humble, sorrowful and cordial confession of every truly awakened sinner, in the believing view of him on whom their guilt was translated, and who, by his own offering, has banished it for ever from his presence. It was an acknowledgement that they had forfeited their life, and that it was restored to them thro' the dear Redeemer, by substituting his own; that in order to this, it was necessary he should be made a curse, by receiving, on his guiltless head, the wrath which was their due; that when a sense of guilt, awakened in their conscience, was burdensome and oppressive, they might see it perfectly expiated and for ever removed, in him, whom the Scape Goat strikingly represented; and set their seal to this most precious truth, or signify their thankful consent, by laying the whole weight of their concern upon him in the illustrious character he supports. But the following lines of the excellent Dr. Watts, will present this subject to the reader to much greater advantage:

My faith would lay her hand
On that dear head of thine,
While like a penitent I stand,
And there confess my sin.

My soul looks back to see
The burden thou didst bear,
When hanging on the cursed tree,
And hopes her guilt was there.

Believing we rejoice
To see the curse remove;
We bless the Lamb with chearful voice,
And sing his bleeding love.

VIII. *The Manna* in the Wilderness*; which being supernaturally formed by the Lord, and food and support for the Church of the Israelites, until they arrived at the promised land, typified Christ and his doctrines, the true bread which came down from heaven, and was *given*, like the manna, for the life, nourishment and support of a perishing world; especially those, who, being delivered from the bondage of corruption, and the dominion of Satan and the flesh, are, in their way to the Canaan above, nourished, strengthened and sustained in their minds thereby.† *Exod. xvi. 14, 35. Ps. lxxviii. 23, 24, 25. John vi. 31, 58.*

* A portion of this manna was reserved in or near the ark, in a golden pot; perhaps to perpetuate the memory of so extraordinary a miracle to their posterity (*Exod. xvi. 33.*) and to preserve in their minds an abiding conviction of the Lord's ability and readiness to support the Children of Abraham (natural and spiritual) in every occurring emergency. But as the manna was typical of Gospel Doctrines, &c. the preservation of it in a *golden* vessel, might very well serve to remind us, that the truths and doctrines of the God of Israel can be kept with propriety and safety *only* in a pure conscience, of which purity gold was an emblem. See *1 Tim. iii. 9. and Rev. ii. 17.*

† What therefore this miraculous bread was to the Israelites in a barren desert, that Christ and his word are, to believers, spiritual food; and the purpose it answered to them, was the same as that which Christ and his truths are to his Saints, hungering after righteousness and spiritual blessings, in a world incapable of producing them the requisite supplies for their souls. Could multitudes of professing Christians be prevailed upon to ask themselves seriously, what is the

real

real benefit they derive from Christ and his word, it might afford them an opportunity of determining, in some degree, whether they are indeed living upon him and by him (see John iv. 57.) or without him; or whether their hopes, pleasures, comforts and joys would not be the very same, if this spiritual manna had no existence. True it is, that a profession of Christ alone does not require the promise and experience of his heavenly doctrines and living comforts for its support; but a soul truly awakened to a knowledge of its own danger, and of his value and preciousness, feels as sensibly refreshed and strengthened by the enjoyment of his promises, the manifestations of his mercy, and the assurance of his faithfulness and love, as an animal frame, fatigued and exhausted by labour or abstinence, does from an application to food. They are, in reality, sustained and supported by what he is to them, and what he has said and done for them; and to be deprived of these benefits, in a world of sin, temptations and sorrows, would be felt a more severe and indispensable loss to them, than the world, with all its possible advantages, could make up. Did but people, labouring under the most fatal mistakes, and that willingly, examine themselves by these things, they could not be deceived long. But nothing less than deception can be expected, with all its dreadful consequences, while they are satisfied to live without their knowledge, experience and pursuit, or with only hearing or reading them, commending or professing them.

IX. *The Rock*; which Moses struck in the Desert of Zin; and from which the waters gushed out to supply the ransomed people, almost faint with thirst, and which attended them thro' the wilderness; prefiguring Christ the Rock of Ages, smitten by his Father,

Father, and the curse of a broken law, to afford the living streams of pardoning mercy, comfort, peace and purity in his blood and spirit, for all, whose insatiable thirst after these benefits obliges them to seek him, and cleave to him, in their way thro' this unsatisfying and polluting world, to the land of promise above. Num. xx. Pf. cvii. 4, 9. 1 Cor. x. 4. Isa. liii.

X. *The Brazen Serpent*, which being lifted up on a pole, for the Israelites, stung by the fiery-flying serpents, to look at, and so obtain a perfect cure; was typical of the Dying Redeemer on the cross, and exalted to his Mediatorial Throne in glory; that whosoever, perishing by sin, and pained and oppressed with a wounded conscience, looks to him, or believes in him for the blessings he is exalted to bestow, should not perish, but have everlasting life. See Num. xxi. 4, 9. John iii. 14, 15. comp. Isa. xlv. 21, 29.

The poor expiring Israelites, inflamed with raging pain through the deadly bite, could *do* nothing for relief with any success; nor were they desired to attempt a cure with their own hands; God had provided the remedy, and the command enjoined in their dying circumstances was *only* to look; and the promise was, that in this way they should live; such a look being significant of the wishful regard a poor sin-sick sinner, bitten by the old Serpent, the Devil, must show to Jesus, when convinced of the inexpediency of all his own hands can perform for ease and comfort to his bleeding conscience, and when diligently enquiring after him and thirsting for him; whose blood, spirit and promise, are revealed to effect what nothing else can; the life, peace and healing of his soul. See Luke iv. 18.

XI. *The Paschal Lamb*; which was so called in allusion

allusion to the destroying Angel's *passing over* the houses of the Children of Israel, whose door-posts and upper lintels were sprinkled with the blood of the Lamb without blemish, which the Lord had commanded them to kill when he destroyed all the first-born of Egypt; and from which, the blood of Christ, as of a lamb without spot, is called the blood of sprinkling, without which, on our consciences we are taught, by this ordinance, the certainty and justice of our everlasting destruction, and with it the certainty of our deliverance, protection and safety for ever. See Exod. xii. 1, 13. Heb. x. 22. xii. 24. 1 Pet. i. 2. and Exod. xxiv. 8.*

* To these might be added a variety of other typical persons; as Adam, Noah, Abraham, Joseph, Moses, David, Solomon, &c. in whom there appeared something peculiarly characteristic of the disposition, sufferings, purity, victory, salvation, obedience, &c. of Christ, in reference to his Father and his Church; between whom and the Antetype also, there was so striking a correspondence, in many particulars, as strongly to intimate to the ancient believers what we have plainly expressed, namely, the perfect sufficiency of Christ for every part of his undertaking; the union which subsists between him and his members, and the glory which must accrue to him and them, as their great representative, covenant head, and victorious Redeemer over all his and their enemies.

A number of other typical things might also have been noticed, such as circumcision; the various washings and purifications; the application of the blood of the sacrifices to some part of the body, &c. all of which clearly taught them, and teach us, the defiling nature of sin; the cleansing effects of every part of the great sacrifice for it, which was to be offered in due time; and how impossible it is to *appear* a partaker of the benefits thereof, without such a love for, and obedience to the whole will of God, as kills the power of iniquity, or frees us from the dominion of every unsanctified and unholy temper; disposes to communion with him, and gradually diffuses his own image thro' our mind and conduct. See Eph. v. 26, 27. But the reader may see these subjects particularly and excellently discussed in a small volume on the types, by Mr. M'Ewen.

Q. 19. *How did Christ fulfil these types and shadows of the Levitical Law?*

A. By answering exactly to them in his person,
G character

character, offices, &c. and in the manner of his life and death. John i. 17. xiv. 6.

Q. 20. Is this law to be obeyed by us?

A. No. It was finished at Christ's death, having received its accomplishment in him, and was totally abolished to believers a few years after. John xix. 30. Heb. viii. 13.

Q. 21. What then is the use of the revelation of it now to us?

A. To show us by its bloody sacrifices the justice and righteousness of God, the evil and demerit of sin, and the necessity of its being purged by the blood of the great Antetype, Christ Jesus, as asserted and confirmed by the Gospel. Heb. ix. 14.

Q. 22. What now do we learn from this chapter?

A. 1. How inflexibly just and holy is the law, or are the commandments of God, which could not allow a sinner to hope for life, or enjoy true peace, without receiving full satisfaction for the injury it has sustained by us, in the death and obedience of Christ, as the believer's surety and friend. Rom. vii. 12. viii. 3, 4. 2. How reasonable and well founded is that hope, and how sure its accomplishment, which rests for its support upon the glorious obedience of God our Saviour, and manifests itself to be genuine and scriptural, by its quickening, purifying influence on the heart and conduct. 1 John iii. 3. 3. We learn what a peculiar advantage it is to the doubting, weak, obedient christian, to have so perfect a righteousness to plead in the face of every enemy, and in the midst of every fear; or in answer to every accusation from conscience, the Devil or the world. Rom. viii. 33, 34. 4. How much to be trusted, esteemed, obeyed and commended, is that Jesus who procured it, and that gospel which reveals it; and how much to be pitied is that sinner who

who is a stranger to it, and the peace and hope it affords. 5. We learn, that the chief part of the Levitical Law, or Law of Ordinances, was only the gospel in types and figures, and preached the same Jesus, and the same hope, thro' faith in his blood, to believers then, which the gospel, without them, does to us now. Heb. iv. 2. 6. What cause we have to be thankful that we have the same excellent truths clear and unembarrassed, which, with them, were wrapped up and involved in the darkness and obscurities of Jewish ceremonies; and how inexcusable are those who shew no anxiety and concern to be made savingly acquainted with them. 7. We learn, how blind and hardened must they be, who can see nothing of Christ to attract their admiration and engage their affections, in the whole Jewish dispensation of the gospel; and how wretchedly deceived and given up do they appear to be, who can make any part of it the subject of their jest and ridicule. Jude x. 8. How many beauties of the gospel of Christ do the different parts of the Levitical Law exhibit; and how impossible it is to read our whole bible to advantage and benefit, without a competent knowledge of their nature, design and use. Heb. vii. viii. ix. x. 9. We learn, that both law and gospel agree in this doctrine, and unite to illustrate its nature and establish its necessity, that the blood of Christ is the alone protection of a poor guilty worm, and that it must be sprinkled upon our conscience, or the mind experience its efficacy for holiness and peace, thro' the faith of the Holy Spirit, before we can serve the living God with acceptance or pleasure, or be denominated his children. John xiii. 8. Rom. viii. 15, 16. Heb. ix. 14. See Exod. xii. 13, 22, 23. and Heb. xii. 24.*

* As

* As the principal design and use of the whole Jewish ritual and gospel revelation, so far as our redemption and sanctification are concerned, is comprehended in this inference, it may not be amiss to ask the attentive reader, of what use the blood of sprinkling, signified by the blood of this pascal sacrifice, has been of to him? Need you be told that this blood of Christ was it which was paid for our freedom, has bought our life, and opened our way to the throne of grace, the footstool of mercy? That to live without a daily possession of, or habitual, anxious concern for the blessings it has procured, namely, a peaceful conscience, and a pardoning God; freedom from the guilt and dominion of all iniquity: joy in the Holy Ghost; a tender conscience and a lively hope, is to overlook it, undervalue and despise it, and to live in a daily state of exposure to the vengeance of the destroying angel? Some, and not a few, it is to be feared, never think of it seriously, tho' their life is dependent upon it, and their eternal death the certain consequence of not experiencing its efficacy, or partaking of its blessings. The design of its being spilt, and the necessity of its application to the conscience, are alike to them, unknown, unthought of, and disregarded. The voice of blood itself, the blood of a Saviour, the great price of our redemption, neither affects their ears, awakens their surprize, engages their attention or esteem, nor impresses their souls. The love of God, addressing them by the blood of his Son, leaves them unsanctified, unpardoned, and unmoved. They never saw; they never felt, that a deliverance from hell, from slavery, from sin, is the fruit of the blood of Jesus. Hence access to it and him, to obtain cleansing, peace and joy, is felt no privilege, and so makes no part of their happiness. They live as if there were no such a truth in the bible, and show no more concern therein than if the Lamb of God had never bled. Such indeed may have the form of godliness, and the name of a Christian, but this is all the religion they can claim, while they are strangers to the quickening and purifying effects of faith in this blood, both on the conscience and walk. The life, hope and heaven of a Christian are stated upon it, and the mind and conversation purged
by

by it; and to expect safety and eternal life, without being under its influence, is to dream of an impossibility, and fatally to deceive ourselves. The disobedient Israelites to the command of God, to sprinkle the Blood of the Lamb upon the door, lintels, &c. of their houses, might just as well look for preservation from the dreadful executioner of the divine vengeance, as these hope for protection from the wrath of heaven, without the benefits of pardon and sanctification by the blood of the cross. It is knowledge of it, and of our endless ruin, without an interest in it, that must render it valuable in our esteem, and efficacious in our tempers and conduct; and the believer can no more forget or disregard it than the miser can his gold, or the hungry man his food. It is *precious* blood in his account, as the Apostle terms it; for by it alone he is sensible his iniquity is pardoned, and his peace and heaven secure. He is come to it (Heb. xii. 22, 24.) made acquainted with it in its design and effects; applies for its blessings on all occasions; trusts in it, and is thankful for it, as the greatest favour the bible could reveal or heaven bestow. Dear reader, is it so with you? If it be, Christ has taught it you, and you love him sincerely for it, tho' not as you could wish; you are labouring also to approve yourself to him in the possession of its comforts, and to have its design more and more answered in the purity and unblameableness of your conversation and deportment. You are sensible that by a great sum you have obtained freedom from condemnation, and a citizenship in heaven, even by the blood of your Prince; and it is your chief-concern to love him more cordially, and live to him more uniformly and unreservedly. If it be not so with you, how do you expect to be secure in the day of wrath; or how will you stand guiltless at the bar of your Judge? Will you tell him your sin was not great? He may then reply, the great sacrifice was unnecessary, and you may look for one elsewhere. Will you say you did your best? as multitudes do now. He will contradict you, and charge you with falsehood in his presence. Will you alledge, that you thought him too merciful and gracious to punish and condemn for such sins as yours? He will show you the places in the book he has lent you, where his displeasure and

wrath are expressed against your sin of slighting the blood of redemption, and confound you in a moment. Will you say you never heard it were of such consequence and value, or you would have applied for, and shewn more concern about it? The ministers who have preached it to you again and again, and warned you of the wickedness and danger of disregarding it, will rise and declare the contrary, and your plea must drop at your feet. Could you indeed make such an assertion as this good, wo be to the ministers you have attended! You must indeed be charged with your own ruin, because you might have heard, or read, or learned better; but they must answer for your blood, and have double vengeance for your guilt. This is what all who love your souls, and know their Master's will, will dread, and what they will strive to avoid by telling you the truth with simplicity and affection. Do then, my fellow sinner, think of your guilt, and form your estimate of it by the holy nature and law of God, and by the precious blood which was necessary to purge it away. Reflect upon your desert for the least deviation from the line of purity and uprightness proposed by the great God for the regulation of all the thoughts, dispositions, tempers and desires of your minds, the words of your lips, and the actions of your life; that the blood of all the sacrifices shed for four thousand years, was not able to atone for one transgression, and that that of Christ can expiate all; and then acknowledge of what immense value it must be; how dreadful is the guilt incurred by slighting it, and how indispensably requisite the pardon and holiness it was designed to procure. Contemplate these things until you can bless God for the blood of sprinkling, and apply from your very soul for a share in the benefits it was shed to purchase, and to which it now invites you by the word of mercy.—The truth is, your iniquity must be cancelled, your soul must be purged or you will sink lower than the grave. All you may think good in a way of working, and all that the world may account good in the same, cannot possibly effect these for you. Saved you must be therefore by the great sacrifice for sin, the only medium of life to perishing sinners, and that salvation consists in knowing the virtue of his atonement, and the evil of our sin; living under the influence

ence of the former so as to be delivered from the power, guilt and pollution of the latter. Until this be the case, we are blind to the purity, dead to the love, and averse to the will of our Maker. Without sense of the nature and desert of our corruptions, and without concern or relish for their cure; for where must it come from, or how must it be acquired? Fly therefore to the feet, and avail yourselves of the blood of this Saviour. Depend not on the false supposition of your being trifling offenders, or having done enough to screen you from the Divine displeasure, or procure you the Divine favour. It will surely deceive you in the end, and pierce you thro' with disappointment and sorrow. Say not, neither, you do not depend on these; for, while you feel not the blood of Jesus absolutely necessary, and inestimably precious; while you taste or covet not its blessings and display not its effects on the conscience, you know in reality no other way of life; you seek and prefer no other; you get relief, comfort, peace and hope from no other; and you can value or commend no other. It is the experience of this, understood in its nature and design by the Spirit of grace, which must purge the conscience from dead works; renew the heart for God, and deliver us from the vain conversation or sensual pursuits of our thoughtless, trifling neighbours. It must do this to make us happy in the service of God here or hereafter; to yield us true peace or heavenly joy. If it has not done this for you, dear reader, you have hitherto heard of the blood of sprinkling in vain. Your own blood is upon your head, and the avenger of blood is at your heels. Your sin is unpardoned, and your life insecure. Your religion is mockery, and your hope a lie. You have your guilt to answer for, and your religion to seek. O hear his voice while it is called to-day! For this I write; to this may you attend! before we are both at the Tribunal of Christ to surrender an account for this exhortation, and every other, in which you have been affectionately and faithfully warned to no purpose, to flee from the wrath to come.

C H A P. VII.

Q. 1. *WHAT was the second part of the will of God which Christ engaged, in our nature, by covenant to perform, in order to our recovery to his image and glory?*

A. To put away sin, which separated between us and a God of Holiness, by the sacrifice of himself. Isa. lix. 2. Heb. x. 9, 12. Zech. ix. 11.

Q. 2. *Was it necessary that he should be made a sacrifice for sin, in order to put it away, as pointed out by the sacrifices under the law?*

A. Yes; for without shedding of blood there is no remission. Heb. ix. 22.

Q. 3. *How did Christ put away sin by the sacrifice of himself?*

A. By bearing it, in the guilt and punishment thereof, for many sinners, in his own body on the tree. See Isa. liii. 4, 11. 1 Pet. ii. 24. Heb. ix. 28. and Matt. viii. 17.

Q. 4. *What is this called?*

A. Being made a curse for us, or sustaining and exhausting the curse which the holy law or covenant of works had denounced against sin and sinners. Deut. xi. 26, 28. Gal. iii. 10, 13. See Jer. xi. 2, 3, 4, 5.*

* This curse of the covenant is only a revelation and copy of that into which Jehovah Aleim is represented as entering with the Man Christ Jesus, to make his enemies his footstool, or punish for ever all those who refuse a submission and allegiance to him as Lord of all, whether they be men or devils. See Chap. iii. and Ps. cx. Something of this nature may be seen imitated in many forms of government to this day. So Barbarossa Aruch, on his iuauguration to the Kingdom of Algiers, was saluted by his subjects with "Long live the King, the *chosen* of God, to deliver the people from oppression," (the very character and office the Scriptures have assigned to Christ. Ps. lxxii. 4, 12. lxxxix. 3, 19.) "And destruction to all those who shall refuse to own him as their

their lawful Sovereign." And it is observable that in Luke xix. 27. condemnation to sinners at the last day, is made the reward of not suffering the Lord Christ to reign over them. Hence we may learn that all disobedience to his laws is interpreted into opposition against him, and denominates the man living therein, the enemy of God and his Christ. And how awful is likely to be the case of those, who refuse to be governed by his will; and from a spirit of disobedience and pride, to acknowledge and submit to him, as God over all blessed for ever? May God deliver us from such impiety and rebellion! Read Isa. xlv. 23. Rom. xiv. 10, 11. and Phil. ii. 8, 9, 10, 11.

Q. 5. What was the great end and design of this?

A. That he might redeem us from the curse of the law which we had broken, and be able to bring us to God; from whom we have revolted in allegiance, dependence and affection. Gal. iii. 13. 1 Pet. iii. 18. Jer. v. 23. ii. 13.

Q. 6. What do you mean by being brought to God?

A. A being brought into a state of dependence on him, obedience to him, and reconciliation and friendship with him *now*, in order to the enjoyment of his glorious presence and perfect service for ever. Col. i. 21. 2 Cor. v. 19, 20, 21.

Q. 7. Are we then reckoned enemies to our Maker?

A. Yes, and far from him, thro' the enmity* that is in our wills against what he has revealed and commanded, which affects our sensual pleasures, opposes our favourite pursuits, and contradicts and condemns our carnal desires, inclinations and purposes. Eph. ii. 11, 12, 13. See Chap. ii.

* This principle appears to be (what it really is) so wicked, that few people like to acknowledge it, and most, not taught from above, blush not to deny it. The wickedness of manifesting it directly against the Lord, is indeed impracticable, for he is out of our reach. Its influence must therefore be chiefly directed against his message and messengers. And let only those parts of his word be urged and enforced, which are formed to strip the sinner of

of his self-righteous hopes, and expose his vain pretensions in religion; to lay a restraint upon his beloved gratifications and sensual appetites; to oppose his favorite habits of thinking and mode of acting, by which his worldly happiness is promoted, and his credit supported; and this enmity is presently too obvious to be concealed, and often too violent to be easily repressed. The message is rejected with scorn or treated with indifference, and the messenger reproached with the best name in use to express his hatred and contempt. Proud, unrenewed nature, the source of this enmity, can no more bear opposition from God than from men. Our own ways, our own will, we are determined to pursue until better informed, tho' never so plainly contradicted by the great God; and if his will and ways, either in his providence or word, do not favour ours; the unregenerate sinner makes no scruple to reject them, and accounts it no crime to persecute them, and those who insist upon them. See Jer. xxvi. 7, 8, 9. xlv. 16, 17. John vii. 7. Such is the diabolic enmity of our nature against God, and such the way in which it is discovered. Such is the manner too in which we are proved to be what another scripture has denominated us, under the influence of such a carnal mind, "*haters of God.*" Rom. i. 30. It is in vain to dispute it, for our conduct betrays it; it is wicked to deny it, for God has asserted it, and Christ has died to remove it. Col. i. 20, 21. But it is a blessing to feel and lament it, for only light from above can make it manifest to ourselves; and mercy can pardon it, because grace can conquer or subdue it.

Q. 8. But how does the Lord Jesus Christ bring us to God thro' suffering for us?

A. By paying the price of his blood for our redemption from the hands or power of Satan, and by giving us his Holy Spirit procured by his obedience unto death. 1 Peter i. 18, 19. Luke i. 69, 71. Rev. v. 9. Acts ix. 33. John xvi. 7, 11.

Q. 9. Were we then sold into the hands of Satan?

A. Yes, by the sin of our first parents, and remain in his possession so long as we serve our own lusts, and obediently follow the devices and desires of our own wicked natures, by which he rules in us and rules over us as his servants and children. See Rom. vii. 14. Luke i. 74, 75. Rom. vi. 16. Eph. ii. 2, 3. If. lv. 3. John viii. 34, 44.

Q. 10. What then does his Spirit do for us, in order

order to our being brought from the power of Satan, and from a state of enmity against God, into a state of friendship with him, obedience to him, and enjoyment of him, as our God and Father?

A. He enlightens our minds, or opens the eyes of our understanding, which are blinded to the things of the Spirit of God, and of our sanctification and salvation, by Satan, the prince of darkness, and god of this world. Acts xxvi. 18. 1 Cor. ii. 10, 14. 2 Cor. iv. 4. which see.

Q. 11. And what are the effects of his thus opening our eyes?

A. Repentance towards God, and faith towards our Lord Jesus Christ. Acts xx. 21.

Q. 12. What is this called, and what is it to be esteemed?

A. The exercise of mercy toward a perishing sinner; or the manner in which the mercy of God in Christ Jesus first shows itself towards us, dead in trespasses and sin, for our life and salvation. Tit. iii. 5. Eph. ii. 1, 4, 5.

This question is introduced with a view to correct that common but dangerous mistake of all receiving mercy, for ought we know, before their departure out of this world. An imagination well calculated to encourage the careless and secure of every description, and it is to be feared is but too fatally employed for that purpose. An error the less easily perceived and the more greedily swallowed, because it seems to exalt an attribute in the Lord, which the ignorant and unwary fondly apprehend is comparatively all the excellency he possesses. For a God made of nothing but mercy is the best being they can conceive of, and is the most amiable light in which they suppose the Lord Jehovah can be represented. We do indeed rejoice in this perfection, but not without remembering

remembering, that he is also *glorious in holiness, and a God of truth*; and that *without holiness no man shall ever see him* with comfort. And the sinner ought to be reminded, that a *mercy*, without effects, is of no value in the case of an unholy unsanctified mind, is no where to be found in the scriptures, and by no means to be expected from God. The thief upon the cross received *mercy* in the last hour, but this mercy showed itself by the change of mind it produced, or by the effects which attended it. It made him a new creature, translated him from darkness to light, and from death to life, as the mercy promised in the gospel ever does in the subject it visits. Only his heart and tongue were at liberty, and these were employed for his Lord; his heart to believe on him and love him, and his tongue to confess and vindicate him; to acknowledge his glory, supplicate his favor in the face of his enemies, and reprove and instruct his fellow sufferer, dying in ignorance and impenitency, without *mercy*. Thus the mercy which pardons and saves us, is that which *renews* us. We know of no other. The Bible reveals no other; and no other could answer the purpose of a depraved creature, to make him happy in the presence and service of a holy God. Let the sinner therefore beware how he trusts to a mercy which has no existence. To an imagination he distinguishes by that name, but which the Lord calls a vanity that will deceive him, and be his recompence in the end. See 1 Peter i. 3. Job xv. 31.

Q. 13. *Did the death of Christ purchase this mercy for our forgiveness and salvation?*

A. No; but opened a way for its exercise; for God was rich in mercy from eternity, but could not, consistently with the honor of his perfections and governments, afford that mercy to rebels, without satisfaction

and sacrifice of his own Son. Eph. ii. 4. John iii. 16. Pl. ciii.

Q. 14. What is meant by repentance towards God?

A. That change of mind, which is occasioned by his Spirit opening the eyes of the understanding, to see and feel things as they are represented in his word, and which consists in a sense of the holiness and righteousness of God; of our sin by nature and practice, as deserving his wrath, and connected therewith; and a hating, opposing, and forsaking it, by returning to the Lord in affection, duty and allegiance. Hosea xiv. Acts xxvi. 20. Luke xv. 17, 18, &c. See Jer. xxxi. 19.

Q. 15. Is there no other repentance which the Scriptures speak of?

A. Yes; the repentance of Judas, which consists in nothing but a sense of God's wrath, the horrors of a guilty conscience, and the overwhelming dread and expectation of eternal punishment (Heb. x. 27.) which, tho' it may in a measure occasionally attend true Evangelical repentance, is no part of it, usually driving the sinner from God, instead of drawing him to him, in obedience and love, encouraging despair, and often ending in it. Matt. xxvii. 3, 4, 5. 1 Sam. xxviii. 7, 8, &c.

Q. 17. Can we seek and pray for this repentance of the Spirit of God in vain?

A. No. For Christ is exalted to give it, with every other spiritual blessing, to all who are athirst for it, and feel their own inability to repent or turn to God of themselves. Acts v. 31. Matt. vii. 7. See Jer. xxxi. 18.

Q. 18. But did not Esau cry to God for this repentance without obtaining it?

A. No: He only found no way to alter his fa-
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remembering, that he is also *glorious in holiness, and a God of truth*; and that *without holiness no man shall ever see him with comfort*. And the sinner ought to be reminded, that a *mercy*, without effects, is of no value in the case of an unholy un sanctified mind, is no where to be found in the scriptures, and by no means to be expected from God. The thief upon the cross received *mercy* in the last hour, but this mercy showed itself by the change of mind it produced, or by the effects which attended it. It made him a new creature, translated him from darkness to light, and from death to life, as the mercy promised in the gospel ever does in the subject it visits. Only his heart and tongue were at liberty, and these were employed for his Lord; his heart to believe on him and love him, and his tongue to confess and vindicate him; to acknowledge his glory, supplicate his favor in the face of his enemies, and reprove and instruct his fellow sufferer, dying in ignorance and impenitency, without *mercy*. Thus the mercy which pardons and saves us, is that which *renews* us. We know of no other. The Bible reveals no other; and no other could answer the purpose of a depraved creature, to make him happy in the presence and service of a holy God. Let the sinner therefore beware how he trusts to a mercy which has no existence. To an imagination he distinguishes by that name, but which the Lord calls a vanity that will deceive him, and be his recompence in the end. See 1 Peter i. 3. Job xv. 31.

Q. 13. Did the death of Christ purchase this mercy for our forgiveness and salvation?

A. No; but opened a way for its exercise; for God was rich in mercy from eternity, but could not, consistently with the honor of his perfections and governments, afford that mercy to rebels, without satisfaction

and sacrifice of his own Son. Eph. ii. 4. John iii. 16. Pl. ciii.

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Q. 18. But did not Esau cry to God for this repentance without obtaining it?

A. No: He only found no way to alter his father's

ther's mind, respecting the blessing he had conferred on his brother, tho' he sought, and endeavoured to procure that change of mind in his father, carefully with tears. Heb. xii. 17. Gen. xxvii. 34.

Q. 19. You spoke of faith toward our Lord Jesus Christ; what are we taught to understand by this faith?

A. Such a belief or acceptance of the mercy of God in him, which is tendered in the gospel to every returning sinner, as flows from the knowledge of him, by the power of the Holy Ghost, affords a measure of peace and joy in him, and a lively hope of present help and strength from him, and future and eternal glory with him. 1 John ii. 25. Acts ii. 39. John i. 12, 16. Eph. i. 19. Rom. iv. 16. Acts xvi. 30, 31, 34. Rom. v. 1, 2. John iv. 42. 1 Theff. i. 5.

The promises of the gospel, which are the object of faith, were designed to be a merciful cure for painful fears, and a remedy against corroding despair; each of which may be occasioned by a proper sight of our guilt, and the condemnation unavoidably incurred thereby. And the believing or accepting, as true, these promises, is the only effectual way of obtaining the relief and comfort contained therein, and tendered thereby, under such sensations of soul. See Acts ii. 39. xvi. 30, &c. Faith, therefore, in this view, is the great and precious expedient for that afflictive and oppressive sense of danger, awakened in the sinner's breast by a view of his iniquity, and a knowledge of the curse it entails. Let but, for instance, Rom. iii. 19. Gal. iii. 10. 2 Cor. v. 10, &c. be understood and felt by the light of the Holy Spirit; and such Scriptures as Luke xxiv. 47. Acts xiii. 38, 39. and others of the like kind, be received; and these latter will be found graciously formed to administer the most benign support and consolation, under the deep concern and anxiety which must necessarily be excited by the former. Comp. Matt. xi. 28.

Dear reader, has your belief operated in this manner? produced you living comfort under the conviction of sin, and the view of threatened condemnation? If not, ask and determine of what use it has been of to you, or what is the benefit you receive from it? Whether you should not be just as well without it as with it? Remember a dead faith is productive of no benefits, and is a perfectly needless thing. But a living one is built upon the promises

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of God, and must derive living supplies from them, less or more. If you can do without such a faith as this, you may do without the gospel; and are unacquainted with your condition as a sinner against God, and the curse denounced against that character. May the spirit of truth, in such a case, open your eyes, and turn you from darkness to light, before your feet stumble upon the dark mountains, and you look for light and comfort in vain.

Q. 20. But what is the Gospel?

A. The revelation of mercy to pardon, and grace to help the guilty, condemned and miserable sons of Adam; or the manifestation of the riches of the grace of God in Christ Jesus, for the guilty, condemned and miserable. Eph. ii. 7. iii. 8. Acts xx. 24. Matt. xi. 28. Luke xxiv. 47. Isa. lv. 1, 7.

Q. 21. Is then the Gospel of the Grace of God to be found in the Old Testament as well as the New?

A. Yes. For unto the Jews before the coming of Christ in the flesh, was the gospel preached, as well by the various types and shadows of the Levitical Law, as by the lips of the Prophets, in the promise of a Saviour, and the offer of mercy by him, to every repenting sinner. Isa. lii. lxi. i. i. 18. Hosea xiv. Heb. iv. 2.

Q. 22. What is the Gospel called?

A. Evangelium; that is, glad tidings, or good news to fallen, miserable man, in contradistinction from the law we have violated; which, on this account, is called the ministration of condemnation, and is the messenger of Divine wrath. Luke ii. 10. 2 Cor. iii. 9. Gal. iii. 10.

Q. 23. But if the Gospel is to be found in the Old Testament as well as in the New; how does the Gospel differ from the Law?

A. In several respects. 1. The law consists of nothing but commands, without affording any help to do them, or mercy for the omission or violation of them: The gospel of promises to the vilest sin-

ner that is willing to forsake all iniquity and walk in the ways of holiness. Isa. lv. 7. Gal. iii. 12. Isa. i. 18, 19. 2. The law by the Spirit convicts of sin, and then condemns the sinner; the gospel proclaims mercy to pardon it, when hated and opposed, and strength to overcome it. Rom. vii. 7, 24, 25. vi. 7, 14. iii. 20, 21, 22. 3. The law insists upon a perfect, sinless obedience, or pronounces eternal death; the gospel reveals and offers the perfect obedience of Christ for eternal life, to every returning sinner. Gal. iii. 10. Rom. i. 7. v. 17, 18. Acts iii. 19, 20. xxvi. 20. 4. The law reveals only the holiness and justice of God; the gospel the mercy and love of God as well. 2 Cor. iii. 7, 9. Rom. vii. 10, 12. John iii. 16. 5. The law says, Do and thou shalt live; the gospel, Ask and you shall receive, and he that believeth shall never die. Gal. iii. 12. Lev. xviii. 5. John xi. 26. Matt. vii. 7. 6. The law or covenant of doing, can give life to none, but is obliged to condemn and curse all for breaking it; the gospel tenders blessing to all that believe. Rom. iii. 19. Deut. xxvii. 26. Gal. iii. 14.

Q. 24. Why are the Ministers of Christ so particular in directing us to seek salvation by faith in Christ, and not by doing, or by the deeds of the law?

A. 1. Because faith, or believing, is an obedience to the divine command, and puts the highest honor on the charge he has enjoined, of hearing, receiving, or obeying his beloved Son. See 1. John iii. 23. Matt. iii. 17. xvii. 5. 2. Because to seek salvation by doing is to deny our fallen, guilty, condemned state, as revealed in the scriptures, and exemplified in our conduct and experience. 3. It is to censure and oppose the infinite wisdom and clemency of God, in contriving and publishing the gospel of his covenant of grace, for condemned miserable

ferable offenders. 4. Because to seek eternal life by doing, is to oppose and contradict God in his declaration and purpose, that the just shall live by faith, and that by the deeds or doings of the law shall no flesh be justified. Rom. i. 17. iii. 20. See Gal. iii. 8. 5. Because this way of saving ourselves, is to invalidate the death and satisfaction of Christ; or to render it unnecessary and useless. Gal. ii. 21. 6. Because to seek salvation by doing, is to render it impossible to sinners, who cannot atone for one iniquity nor merit one mercy. 7. Because the best wisdom of the natural man, knows no other way of life than this, seeks and expects none, and will submit to no other; and in this, is establishing his own righteousness, and rejecting the counsel of God against himself, and ought, if possible, by every minister of Christ to be taught better. Rom. x. 3. ix. 31. 32. 1 Cor. ii. 14. 7. The ministers of Christ are particular in preaching salvation by faith in Christ, because the inspired Apostles have set them the example; because this is the sum of our Lord's last charge to them, and because no other preaching has been known to convert sinners from the ways of iniquity and wickedness to God, to edify and comfort the saints, or to secure that holiness and morality, which the scriptures have enjoined, and the true believer sincerely esteems and loves. 1 Cor. i. 23, 24. Luke xxiv. 46, 47.

Talk they of morals? O! thou bleeding Love!

Thou maker of new morals to mankind!

The grand morality is—love of thee!

YOUNG.

Q. 25. *Tell me now, What is the use and design of this faith in Christ which you have been describing?*

A. 1. It is to unite us to him in affection, interest, and design; for if we know and believe aright the things he has done for us, and the relation in which

he stands to us, it were impossible we should not love him, so as to concur in the same design with himself; namely, to seek his interest and glory in the destruction of all iniquity, both in ourselves and others; and to have his love, fear, and honour promoted as far as our influence, zeal and prayers can extend. Gal. v. 3. 1 Cor. xiii. 5. vi. 17. 2 Cor. v. 14. Pf. cxix. 2. 1 Cor. ii. 12, 16. 2. It is to recover his image and nature within us, which were lost by the fall: because the believing of his word, is the receiving of it into the heart, whereby the understanding, will and inclinations are influenced towards spiritual things; and it becomes a living, animating principle there, and must produce the same nature, in holiness, love, mercy, goodness, truth, &c. with that of him, whose word it is, and by whose will and power it is said thus to operate. See 1 Pet. i. 21, 22, 23. 2 Pet. i. 4. James i. 18. Eph. v. 9. i. 19. 1 Thes. i. 5, 6. and the next *chapter* on the new-birth. 3. This faith is to render all the characters and offices of Christ, and the words and works of Christ for the salvation of sinners, beneficial to us; that we might be imitators of him, and be fruitful in every good word and work. Tit. iii. 8. Eph. v. 1. Col. i. 4, 10.

Q. 26. Cannot then any thing which Christ has revealed in his word, and done and suffered in his own person for the salvation of sinners, be savingly useful without this faith?

A. No. For these blessings are tendered to us as needy, ruined, polluted sinners; and if we receive them not, by believing them, as suited and designed for us, and offered freely to us, they cannot possibly do us good; hence it is written, and hence it must be, that he who believeth not, or is not concerned to believe in this manner, is condemned already, by
the

the law he has broken, and the gospel he has slighted; and being without the possession of these benefits secured by the blood of Christ, the wrath or curse of God abideth on him. John i. 12, 16. iii. 18. 36. See Exod. xxi. 12, 13, 23. Jer. xi. 3.

Q. 27. What are some of the characters and offices of Christ, which by this faith become beneficial and saving to his people?

A. Those of a prophet, priest, and king; wisdom, righteousness, sanctification and redemption. 1 Cor. i. 30.

Q. 28. How does the Lord Jesus exercise the office of a prophet for the benefit of his people?

A. By enlightening their minds thro' his promised Spirit, to know and feel their real state and condition, by nature as well as by practice, as the word of God has described it, in all, without exception. 1 John v. 19. 20. Luke xxiv. 45.

Q. 29. What then is the state of us all universally, as described by the word of God?

A. As we have before observed; guilty before God, and condemned by the law we have broken; ignorant, proud, and fleshly minded; polluted and wholly corrupt; wretched; and miserable, and poor, and blind, and naked; as having no health in us, without God in the world, and so miserable offenders. See Rom. iii. 19. i. 30, 31. viii. 5. Eph. iv. 8. ii. 3. John iii. 6. Gen. vi. 5, 12. viii. 21. Rev. iii. 17.

Q. 30. Does every enlightened person feel and acknowledge this?

A. Yes; and those that know and feel it not, manifest the truth of it, more or less, every day, in their tempers, pursuits, inclinations, and conduct, as various, suitable occasions occur to render it visible, and multitudes are taught, continually to own, and
lament

lament it before God in public, as mournful matter of fact. Rom. vii. 18. Isa. lxiv. 6. Ps. li. 5. cxix. 25, &c. See Church Liturgy, or Com. Prayer.

Q. 31. But can we not know and receive these things, without his enlightening us by his Spirit into the knowledge of them?

A. No, and we will not receive them; for our understandings are darkened, and our judgments perverted, and our inclinations and will ready to oppose them, as degrading, ungrateful, and untrue. Eph. iv. 18. Ps. cxix. 18. Rev. iii. 17.

Q. 32. Of what use is this knowledge of ourselves, by the enlightening of the spirit and word of God?

A. To make and keep us humble; to render the message of his mercy to pardon and grace to help in every time of need, acceptable and precious; to make us value the privilege of prayer, and all the promises of grace, and to endear the Saviour in all his characters, as the only remedy for such a state. Jer. xxxi. 18, 19.

Q. 33. But into what other things does the Lord Jesus as a prophet instruct his people?

A. In the knowledge of himself; as the fullness of all wisdom, grace, strength, faithfulness, patience, holiness, love, &c. and in all the characters and relations he assumed for them and bears to them, as their head and representative in glory; their husband and guide, their shepherd and king, their peace and life, their portion and all. Col. i. 19. ii. 3. John i. 16.

Q. 34. What do the scriptures call this enlightening of the spirit?

A. Opening our eyes, and turning us from darkness to light; and God shining into our hearts, to give the light of the knowledge of his glory in the face of Jesus Christ. Acts xxvi. 18. 2 Cor. iv. 6. Compare John i. 14. and Matt. xvi. 17.

Q. 35.

Q. 35. How doth Christ execute the office of a priest for the salvation of his people?

A. In the offering of himself on the cross as an atonement for sin, sprinkling his blood upon the conscience to purge it away in its guilt and pollution, and in interceding in their behalf at the right hand of God. Heb. x. i. 14. vii. 25. ix. 14.

Q. 36. How doth he sprinkle his blood upon the conscience, so as to purge it from its guilt, and pollution?

A. By enabling the sinner, taught by his word and Spirit, the holiness and majesty of the Lord, against whom he has offended, and laden with a sense of his guilt and condemnation thereby, to believe, that it was shed for his iniquity, and atones for his transgressions; so as to afford peace of conscience, and a spirit of obedience and love. Heb. x. 2, 22. Pf. xxxiv. 5, 18. 1. Mat. xxvi. 28. If. vi. 5, 7. xl. 1. Mark ix. 24.

Q. 37. How doth Christ exercise the office of a King in behalf of his people?

A. 1. By ruling and governing their hearts and lives, thro' the influence of his Spirit and word; and so subduing the power of satan, sin, the world, and the flesh, in all their attempts, by the snares and the temptations of each, to reign in them, and rule over them, as they were wont to do. Rom. vi. 14. Pf. cxix. 133. If. xxxiii. 22. Micah v. 4. 2. By thus protecting them from the hurtful influence of these things, and every spiritual enemy, which opposeth their desires, purposes and designs in his ways, and in their feeble but sincere endeavours, to obey, serve and acknowledge him therein. Zech. ix. 9. 1 Peter i. 5.

Q. 38. What then, are we taught that sin, the world, the flesh, and Satan, have the sole dominion over every unrenewed man?

A.

A. Yes : for his servants we are to whom we yield ourselves servants to obey, whether of sin unto death, or of righteousness unto life, and Satan is called the prince of this world, that worketh in the children of disobedience by their evil tempers and propensities, and the alluring objects of sense. Rom. v. 16. Eph. ii. 2, 3. John xii. 31. 2 Cor. iv. 4.

Q. 39. *In what other characters is Christ known and received for the benefit of his people ?*

A. He is made of God unto us Wisdom, Righteousness, Sanctification and Redemption ; because by nature we have none of these, and are defenceless and wretched thereby. 1 Cor. i. 30.

Q. 40. *How is he made unto us Wisdom ?*

A. 1. In his being charged with the counsels and designs of eternal wisdom, for the salvation of his church, and fulfilling the gracious and wonderful purposes thereof, in giving himself up to the death of the cross, that God might be and appear just, and at the same time, the justifier of the ungodly that believeth in Jesus. Isa. ix. 6. Prov. viii. 22, 23. &c. Rom. iii. 25, 26. iv. 5. 2. In his possessing all the treasures of wisdom and knowledge in our nature, on the account, and in the behalf of his people, and employing them for our instruction, guidance and direction in all our occurring difficulties and straits, thro' the medium of his providence, word and Spirit. Prov. viii. 14. Col. ii. 3, 9. John i. 16.

Q. 41. *How is the Lord Jesus made unto believers righteousness ?*

A. In his obeying the law, and placing that obedience to their account ; pleading it in their behalf, and revealing it to the conscience, to remove every tormenting accusation from it and Satan, and administer living peace and joy here, and afford them courage and boldness at the day of judgment. 2

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Cor. iii. 21. Rom. viii. 33, 34. 1 Pet. i. 8. Isa. liv. 17.

Q. 42. How is he made unto them sanctification?

A. By being separated to sufferings, and the whole will of his Father, for the Church's salvation, and by separating them for the same, and from the power, love and pollution of all iniquity and uncleanness; also by communicating to them his holy Spirit, and making them partakers of his own holiness by means of knowing and believing in him. John xvii. 19. Eph. v. 25, 26, 27. 2 Pet. i. 4. 2 Cor. iii. 18.

Q. 43. How is Christ made to his people redemption?

A. 1. By giving himself as the price, to deliver them from the dominion of Satan, death and the grave, into whose power and possession we were all sold by sin. Gal. i. 4. Hosea xiii. 14. Job xxxiii. 24. Rom. vii. 14. *2.* By taking them into union with himself, who has overcome Satan, death and the grave, with every other enemy, and has assured them of the same victory, in his ascension to the right hand of his Father, in their nature, and as their representative and head. Heb. ii. 14, 15. John xiv. 19. Eph. ii. 6, 5.

Q. 44. You have now told me of the power and wisdom of Christ; of the word, offices, work and characters of Christ; what do the Scriptures call these things?

A. The unfearchable riches of Christ. Eph. iii. 8.

Q. 45. Is it necessary that we know and receive these riches of Christ, by the teaching of his Spirit, in order to our salvation and sanctification?

A. Yes. *1.* Because they are treasured up with Christ, in our nature, on purpose for the benefit of impoverished needy sinners. Col. ii. 3. iii. 3. John xvii.

xvii. 2. i. 16. 1 John v. 11. 2. Because they are revealed and proposed to us in the Scriptures, and preached by every Minister of Christ for this purpose. Col. i. 27. Eph. i. 7. ii. 7. iii. 8. 3. Because without the knowledge or possession of them, they can never be of any real service to us, either to comfort, support and strengthen us, or to influence us to love, obey, imitate, serve and seek him. John x. 14, 26, 27, 28. Eph. i. 18. Heb. ii. 10. John iv. 10. Hosea vi. 6, 3. iv. 6. Ps. cxix. 34. 4. Because the knowledge of him, in these riches of his grace, is LIFE ETERNAL.* John xvii. 3. Ps. cxix. 144. Isa. liii. 11.

* "In knowledge of whom standeth our eternal life.—Almighty God, whom truly to know is everlasting life." Second Collect for Peace, and Collect for St. Philip and James.

Q. 46. But why are these riches of Christ called unsearchable, if we may know them?

A. Because they can never be perfectly understood or comprehended, in their nature or extent, by any finite minds. Eph. iii. 19.

Q. 47. But how can the knowledge of these things be eternal life?

A. 1. Because they were provided in Christ, and revealed and tendered in the gospel for our justification or acquittance from condemnation, by our acceptance of them, as sinners, who have nothing else to recommend us to a holy, sin-avenging God, or defend us against his deserved, revealed indignation against our iniquity; and because we can never be solicitous to embrace or accept them, until we know and are taught their immense value and excellence, and their absolute necessity and importance. Isa. liii. 11. John i. 12. v. 24. 1 Cor. ii. 12, 14. 2. Because these things of Christ are heavenly and divine in their nature, and understood and received by

by his spirit must produce the same nature, in desire after God, delight in him and conformity to his will, in a measure, which can never be *totally* extinguished or destroyed; because the light, too, which makes them manifest, in all their glory and excellency, is from above, and is incorruptible and inextinguishable; cannot fail to operate in purging the soul from its corruption and impurities, and promote the holy and pure image of God, erased and obscured by ignorance of him and distance from him. John vi. 63. v. 24. iv. 14. James i. 17. 18. 2 Cor. iii. 18. iv. 6. Rom. vii. 22. John vi. 40.*

* The understanding of these things aright, is often in scripture called the *seeing* of them; for it is a kind of mental vision; a discerning of their nature, glory and use by the mind, thro' the aid of a divine light shining thereon, by which they become visible. John iii. 11. 2 Cor. iv. 6. It is the same faculty, employed by this means in the things of God and his word, which is used for the discovering of earthly things in their value or importance. And as our knowledge of gold and other articles of worth, secures our inclination and affection for them, on account of their use and advantages, so the things of Christ, discerned by the same power of the mind, awake our love and esteem for them, and excite our concern to secure and possess them. The faculty is the same, but the objects differ as widely as light and darkness, as heaven and hell. When once too these glorious and abiding realities are seen by this divine light, the objects of sense must necessarily loose their value in our esteem; for both we cannot equally love. The pearl of *great price* once discovered aright, engrosses our thoughts and concern, in proportion as it appears all that is valuable; and earth, with all the drossy delight it produces, and with which we have been enamoured, will, in that proportion, decline in our regard. And were believers, who see and know these things, in some measure, as they are revealed, unmolested by the temptations of their circumstances, constitutions, &c. they could feel no other concern, and be conscious to no other affection equal to what respects them. They have their judgment and will, but their passions are sometimes felt too strong and violent to be subj^d to their understanding, and too volatile to be enchained by the firmest resolves. This is an evil that is the cause of much sorrow, and must engage them in a conflict so long as the corrupt crimson circulates

culates thro' their veins. Rom. vii. The resistance which the mind thus enlightened from above, meets with from the things of sense, may help us to account in some measure, for the amazing difficulty with which the rich and opulent must enter into the kingdom of heaven. The least light of conviction, and the smallest degree of apparently right judgment in the things of God, has so much to oppose it in the snares of their circumstances, connections, &c. that it appears next to impossible to us, tho' very possible with God, for it to be preserved and nourished. The word of hearing is choaked amidst such a quantity of thorns, and wants the spirit of prayer, &c. to shoot up and bear fruit. In a word, a greater measure of diligence and self denial, seems requisite to keep the mind in a state of daily dependance on the Lord, nearness to him, and delight in him, than what the clamorous concerns, bewitching solicitations, and enchanting allurements of flesh, which they possess in so great abundance, will admit of. Hence the Lord has in general chosen a state of poverty for his people, as being less calculated to embarrass and unfit their minds for the things of his love, and of their peace and salvation. See Luke xviii. 24. Matt. xiii. 22. and comp. 1 Tim. vi. 9, 10. James ii. 5. What an argument to be thankful for a situation exempt from the temptations of wealth, and to watch and pray against its poisonous destructive influence as it accumulates, and the multiplicity of concerns, engagements, and schemes, which are generally essential to its increase! We cannot serve and love God and mammon, and it is next to impossible to possess the one and have our hearts free for the other. Luke xvi. 12.

Q. 48. But is not such a knowledge very difficult to be acquired by the poor and unlearned?

A. No; it is declared in the word of Christ, and is often explained and enforced by the servants of Christ; and the Lord has declared himself willing to communicate it to all who lament their ignorance and feel their need of it; desire it more than all the things of this world, and are willing to be taught it in the way he has prescribed, tho' contrary to our own favourite opinions or beloved prejudices. See Prov. ii. 1, 2, 3, 4, 5. and Matt. xiii. 44. vii. 8.

Q. 49. Will then both poor and rich be inexcusable if they are not concerned to obtain it?

A. Yes; for wisdom, or Christ, with all the riches of his grace, is the pearl of great price, and the knowledge

knowledge and possession of him affirmed to be the principal thing; is offered to us upon the cheapest and most easy terms, and we are commanded to seek and secure it, in the diligent use of those means the Lord has given us for that purpose, whatever else be neglected. Hence it is criminal in his sight, and ruinous to our own souls to undervalue and despise it, by regarding and seeking any thing before it. See Prov. iv. 7. viii. 34, 35. Matt. xiii. 45, 46. vii. 33. Phil. iii. 8. Prov. viii. 36. and Heb. xi. 6.

Notwithstanding the Lord has thus condescendedly promised these unsearchable riches to the thirsting, diligent soul, yet the wickedness of man can frame many excuses for neglecting them, with which he can sit down contentedly. That the things are good and may be necessary they will not deny, but they have something better, at least of more consequence to them at present, to mind, and so the Lord with his favours, of which they are satisfied to speak well in general terms, may go elsewhere. Like those infidels of old, they say unto God, Depart from us, for we desire not the knowledge of thy ways. (Job. xxi. 14. See Matt. xxii. 4, 5.) The language of this conduct is indeed often obeyed by him in awful judgment; and he visits those, whom, from their circumstances, disposition, and other things, they may deem it no crime to despise. But, what is the worst part of their character in this view, is, that their sloth usually avails itself of many *needless* cares to plead their apology for neglecting these things, and to censure the diligence of others, as hypocrisy and idleness. This is worse than judging themselves unworthy of eternal life, and putting it far from them, for it is judging others for seeking it when they will not. (Acts xiii. 40, 41, 46.) Whilst, however, they see one and another of their neighbours more concerned to secure the meat which endureth unto everlasting life, than that which perisheth, (John vi. 27.) (who might just as properly be excused from so doing, if care of the body, or negligence of the soul would save them) does not their disposition and state melancholily confirm a
part

part of the preceding note? How hardly shall they who have, and they who wish to have, this world's riches or gratifications, enter into the kingdom of God! Would they be satisfied with less of its gains, conveniences and respects; and sacrifice that anxious solicitude, and those servile compliances, which are found requisite to obtain and preserve them, their time and opportunities for Christ and their souls, would soon increase upon their hands, and the snares which are thus laid for their ruin be avoided. Let them therefore cease to multiply unnecessary perplexities and concerns for worldly gain and figure, and these excuses will be unnecessary too. But the truth is, there wants a believing heart and a willing mind; for were the same inclinations felt for the things which are not seen as for those that are, all the difficulties in their way would speedily vanish; and they would account, as every believer does, all things but dross compared with them.

Dear fellow sinner! do reflect for a moment how dearly those comforts, indulgences and credit are purchased, for which you part with the true riches, the hope of glory, the presence of Christ, and the joys of the Holy Ghost? and whether the excuses which now satisfy you in your destructive negligence and sloth, be ye poor or otherwise, will answer this purpose for you, when you come to the brink of eternity, or justify you when you stand before the judgment seat of Christ? They certainly cannot. Let not then the God of this world be allowed thus to blind your eyes, and lull you into fatal security until you see and feel the deception when it is too late, and like another Dives, beg for a messenger from heaven to go and testify to your surviving brethren and acquaintance, the truth of what you would not believe, lest the same deception bring them also to the same place of torment. Believe me, you must find time to die, however busy you may choose to make yourself in life: And it is really shocking for an immortal being, to whom God has given numerous years of existence, and numberless privileges, solely for the purpose of seeking and glorifying him, alledge he has no opportunities or time, and appropriate them all to the care of perishing dust, and a vain unsatisfying world. May the God

of

all grace teach you better! and incline your heart to remember, there is one thing needful; and that that one thing we must have, or sink into eternal despair!

Q. 60. You mentioned believing before; can you tell me what you mean by it in different words?

A. I mean such a knowledge and persuasion of the truth and reality, the worth and excellence of the things of Christ, revealed and promised in the gospel, for the life and support of poor wretched sinners, as fixes the affections upon them, disposes the mind to embrace them with thankfulness and joy, to account every earthly thing but dross for them, to be subject to them, live upon them, and, amidst all opposition and temptation to the contrary, to esteem them their all, and wait for their perfect possession with Christ in glory, in the way of obedience and self-denial. Heb. xi. 1, 13. John iv. 42. 2 Tim. i. 12. Matt. xiii. 14. Heb. x. 36, 37, 38, 39. ix. 28.

Q. 61. But have not all this faith?

A. No; all men have not *the* faith, (*ἡ πίστις*) and there are some of you who believe not. 2 Thess. iii. 2. John vi. 64.

Q. 62. But do not all pretend to believe the scriptures?

A. Yes; but a faith without influence and effects, being alone, is dead. Jam. ii. 17.

Q. 63. How then does this believing appear different from that which men in general pretend to have?

A. In the following respects: 1. This believing cannot exist without the knowledge of Christ, by the holy Spirit, in the characters in which he is revealed in his word; but the unbelievers, or mere professors, can dwell with a perfect ignorance of him, or with only a supposed acquaintance with him, while there is no genuine concern about him, or real esteem for

him. Rom. x. 16, 17. John ix. 36. 2. This believing respects the things which are revealed in the word of God, and is supported by the gracious promises of the gospel; but theirs respects the things of their own imagination, and can live as well without any promise as with it. Luke i. 45. John xx. 31. Psalm xxvii. 13. 3. This believing is the work of God, or the fruit of his Spirit opening our eyes to discern the certainty, glory and excellency of those things we are commanded to believe; but theirs is what was born with them, what they can give no account of, and what they never remember themselves to have been without. Eph. i. 18, 19. 4. This faith is attended with a deep sense of our vileness and corruption, and deserved condemnation for our numberless infirmities; but theirs will consist with high thoughts of themselves and virtues, and with a trusting in themselves that they are righteous, to the despising of others who are truly called so. Isaiah vi. 5. Job xlii. 6. Luke xvii. 10. xviii. 9. 5. This believing purifies the heart from fleshly lusts, promotes holy desires and dispositions, and conforms the mind and conduct to the word and will of God; but theirs is without influence in these respects, and without wish and inclination for these effects being produced. Acts xv. 9. 2 Cor. vii. 1. Rom. xiii. 14. 6. This faith overcomes the world, or lifts the mind above its alluring objects and gratifications, which form the happiness of the un sanctified, unbelieving heart, and enslave and conquer it thereby. 1 John v. 4. ii. 15, 16. 7. This believing brings heavenly joy and peace to the conscience; but theirs knows nothing of either, and teaches them to despise both as the fruit of ignorance, and the essence of enthusiasm. 1 Pet. i. 8. Rom. v. 1. xiv. 17. 8. This believing makes Christ precious and honourable above every

every thing, and enables the mind to risque all for him, and make little account of any thing beside him; but theirs gives him no beauty in their esteem, and does not dispose them to give up any thing dear to flesh and blood for him. See 1 Pet. ii. 7. Heb. x. 32, 33, 34, 38. Luke xiv. 26, 27, 33. Phil. iii. 8. 9. This believing makes the conscience tender, produces a holy fear of offending the Lord, and a respect for all his commands; but the hypocrites will dwell with a sluggish insensibility, or an unfeeling stupefaction; can dispense with almost any thing that has the approbation of the world, and does not incur inconvenience and shame; acts with their temporal ease and advantage, and respects only some of his commands. 1 Tim. iii. 9. Tit. i. 15. 16. Luke i. 6. 10. This faith can brook reproach for Christ, and esteems it great riches and honour; but theirs seeks their own credit, is careful to avoid the least scandal for his sake, accounts it indiscreet and unwise to do otherwise, and counsels others accordingly. See Heb. xi. 24, 25, 26. John v. 44. xii. 43. 11. This faith supports and comforts the mind under the sorrows, disappointments and afflictions of life, and is capable of filling the soul with joy, delight and tranquility therein; but the mere professor's leaves him to the force of their malignant influence, or under the power of a peevish, impatient, angry, or dejected spirit, unacquainted with Christ, the balm of life, and the only effectual cure for its maladies, and for death itself. Rom. v. 3, 4, 5. Heb. iii. 17, 18. 12. This faith opposes and embitters the sensual inclinations and desires of the heart, and the stirrings of corruptions within, and will not admit of peace, joy and comfort, so long as they are secretly allowed and indulged; but theirs will consist with a life of disobedience, or leave the mind blinded to the evil of every thing, except open
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and shameful immorality. Rom. vii. 21, 24, 25. Pf. cxix. 113, 133. lxvi. 18. 2 Tim. ii. 19. 13. This believing produces communion with God, delight in him; and a sweet foretaste of glory with him; but theirs affords no acquaintance with these things, and suffers them to be wholly swallowed up with the cares or pleasures of this present evil world. 1 Peter i. 8. 1 John i. 3. Mal. iii. 1. 14. This faith loves the light, and is willing to be tried by as much as the word of God and the conduct of his children affords; but the hypocrite studiously avoids both, and fears, above every thing, an examination by them. John iii. 20, 21. 15. This faith works by love to God and men, and desires and seeks the glory of the one, and the eternal salvation of the other in general, and the interest of the friends of God in particular; but theirs causes no concern to love him, and shows itself in a compliance with the humours and friendship of his professed enemies, and in an ill will and dislike to those who most resemble him, and are most desirous to honour and please him. Gal. v. 6. 1 John iii. 13, 14, 15, 16, 17, 18. 16. This believing supports and cheers the soul in the prospect of approaching death, enables it to realize immortal blessedness which the promise contains, carries its own divine evidence with it, in its sanctifying influence, and in effecting a suitable disposition and meetness for that holy, pure and perfect service which obtains in heaven, and that happiness which results therefrom, in the immediate presence of their Father and God, and in a freedom from every weakness and imperfection for ever: but the dead faith of the *pretended* christian, inspires a false hope, a blind security or fatal insensibility; and in the near view of eternity, yields no relish for the pleasure of the worship and praise of a holy and gracious

cious God, and excites no inclination to be with him or desire to enter upon his perfect service; leaves the mind, indeed, devoid of any real sensible joy, in the prospect of such a state, and at the mercy of a mere peradventure with respect to its safety; or else, fills it with secret, painful forebodings and fears; and must expose it in its un sanctified, unrenewed state, to everlasting confusion and wretchedness. 2 Tim. i. 12. Psalm xxxvi. 7, 8. lxxiii. 24, 25, 26. Col. i. 12. 2 Cor. v. 5. Mark xvi. 16. 17. This believing begets a love to holiness, or an habitual thirst and desire after it; and the person so believing, chooseth, and approves no other way to heaven but that of holiness: but the hypocrite prefers that which is attended with the least inconvenience and disadvantage to his earthly circumstances (as before observ'd); operates most favourably with his sensual desires and purposes, and secures him most praise and honor from men; has little or no respect to the will, example and words of Christ, and disapproves no way to heaven so much as that which is most pure, spiritual and self-denying. See Matt. v. 6, 8. Psalm. li. 7. cxix. 30. 2 Cor. vii. 1. Matt. vii. 13, 14. Isa. xxxv. 8, 9. 18. Finally, this believing, by virtue of the great and interesting truths believed, opens a communication to the soul with divine blessedness and heavenly realities; gives it access to the spring of life and peace, consolation and support, Christ Jesus; supplies it with living joy and promised strength from him; and thus fixing it on spiritual and unseen things, renders it more or less spiritual and heavenly, according to the benefits known and enjoyed thereby; rescues it also, from the tyrannical influence of every sordid lust, and corrupt affection, and gradually forms it to holiness, meekness and love, the fruit of the Spirit, and the signatures of a new and spiritual heart. See the texts already quoted. Thus

Thus the nature of true gospel faith is proved, its necessity established, and its reality ascertained in all who possess it : and the reader may see, by its happy effects, of what consequence such a faith is in the religion of a christian, and the christianity of the Bible ; and how defective and insufficient is a religion without it. A believing destitute of these fruits, is, indeed, unscriptural and unavailing, cannot answer the exigences of a poor, impotent, impoverished sinner, exposed to numberless temptations and difficulties, or countervail the sorrows and afflictions, which, in a world of iniquity and death, it were impossible entirely to avoid. This is the believing, therefore, which speaks for itself. Its effects are what the word of God enjoins, and what the faith of God can alone produce. They shew the possessor to be interested in the great atonement for sin, delivered from the dominion of hell and corruption, and united to the God of holiness and love. It is in truth, the life of a legal hope, and the spring of obedience and love. It makes us one with Christ, and makes him all to us. Implants the eternal truths of his grace in the mind, and so begins eternal life there. Saved without this faith, therefore, we cannot be ; and lost with it were as impossible. It is however the gift of God, and the work of his spirit. All who want it as the chief thing, may have it, for it is offered and promised to all who desire it ; desire it above every thing, and covet nothing so much. Jer. xxix. 13. Mark ix. 24.—But let not the reader object to it, because *few* people seem to have, and exemplify it. Some do possess it and manifest it, and more might, if they did not despise or disregard it, and seek something they esteem before it : And if *all* or *most* had it, the scripture would be proved untrue, which asserts to the contrary, because the carnal mind is enmity with God, and not subject to his law. Luke xviii. 8. Isa. liii. 1. Matt. vii. 14, &c. Only those, however, who neglect or reject it, and are satisfied without it, possess it not : and these know not what they do : for he that believeth not, with this living, effective, heaven-born faith, is counted dead before the Lord, and abideth under his wrath and displeasure, as his open or secret adversary. John iii. 36.—But its necessity will, I hope, appear with increasing evidence, from the chapters which follow.

Q. 64. Have all true believers this faith in an equal degree ?

A. No ; in some it is strong, and in others weak, and may appear different in its operation in all, at different times, according to the temptations or trials of their circumstances, the nature of their spiritual advantages, and the state of their constitution and habit. Rom. xiv. 1, 2, &c.

Q. 65.

Q. 65. What are generally the ill consequences of a weak faith?

A. Anxious, perplexing fears and doubts, concerning our acceptance and pardon, want of boldness and comfort in our approaches to the footstool of our heavenly Father, and often an irregular and unsteady walk before him. *Isaiah vii. 9.*

Q. 66. What are in general the causes of such a weak faith?

A. Want of a clearer and more distinct knowledge of the person and work of Christ, negligence in the appointed means of grace, whether private or public, the secret allowance of some idol in our heart as a rival to the Lord, or the indulgence of some unmortified corruption. *Heb. xii. 12, 15. 1 John iii. 20, 21, 22.*

Q. 67. Does salvation belong to this faith in its weakest state?

A. Yes; for he that believeth shall be saved, while he who believeth not shall be damned. *Mark xvi. 16.*

Q. 68. But how does it appear that the weakest faith is saving as well as the strongest?

A. By its fruits or effects; in changing the heart, uniting it to Christ,* disposing it to the love of his whole will and commands, and separating it from the dominion and practice of all iniquity. *Acts xv. 9.*

* By sin we have been cut off from the Lord, the fountain of light and life, and hence our minds by nature are said to be blind and dead, devoid of his light and influence, and unactuated by any principles or motives but what are carnal, selfish and earthly. The Scriptures have illustrated this separation and its effects, by a branch lopped from the tree, which for want of nourishment from the root is withered, and therefore fit only for the fire. See *John xv. 6.* and *Matt. iii. 10.* By this faith of the Spirit of Christ alone, this union is restored, and the mind becomes one with Christ; is attached to him as its proper centre, and receives from him

him the life which dwells in him as its head, and is hereby endowed with the sensation of spiritual feeling and perception, and enabled to act from a new principle of life, in his service, and for his honor. The good Lord endue us with this faith! for every other is but feigned and of no value. See Acts xxvi. 18.

Q. 69. Have the Scriptures told us that without this faith it is impossible to please God?

A. Yes. Heb. xi. 6.* 1. Because to believe in him is an obedience of the mind to his appointment and command; and not to believe, so as to be subject to his word and will, is to refuse them and insult him. Matt. xvii. 5. 1 John iii. 23. 2. Because without this faith, we must be under the influence and controul of a nature dead to him, and at enmity against him; as proved before. 3. Because every work must proceed from this corrupt nature, and be directed to an improper end, until we be renewed by his spirit, and sanctified by faith that is in him: (Rom. viii. 7, 8. vii. 5.) if this were not the case, regeneration would be unnecessary, and the grace of God in vain. 4. Because this is said to be the work of God, (that which he requires and commands,) “that we believe in him whom he hath sent;” as being the beginning of all cordial, ingenuous obedience, and the way in which it becomes practical and pleasant. John vi. 29.

* *For he that cometh to God, (approaches him for his promised blessings), must believe that he is, namely, (what the Scriptures have declared him to be), a just God and a Saviour, If. xlv. 21. and that he is the rewarder of them that diligently seek him:* And believing him thus will oblige us to come, and not suffer us to rest short of the protection and peace he has kindly tendered. We believe, therefore we approach him, even by the influence of that faith; for it were impossible earnestly to seek him, and apply ourselves to him, as destitute, condemned sinners, without implying, in this very conduct, something of that faith the Apostle here describes. This is the lowest degree of faith, but operates in the same manner as the highest; emptying the sinner of self, and drawing the heart to God the Saviour, under the hope and persuasion of his casting out none that come to him, for the
grace

grace he is inclined to bestow. John vi. 37. Heb. vii. 25. And the single circumstance of his being the rewarder of them that diligently seek him, is well suited to encourage the feeblest confidence in his promise, to dislodge the most tormenting doubts, and prevent the very shadow of despair, in the soul disposed to return to him. Comp. Ez. xxxvi. 37.

Q. 70. What are the immediate benefits annexed to this believing?

A. 1. The full remission of all our sins, bought with the blood of Christ, and tendered in the Gospel to every believing, repenting sinner. Eph. i. 7. Acts x. 43. xiii. 38, 39. Luke xxiv. 47.*

* "But confess them with an humble, lowly, penitent and obedient (believing) heart, to the end we may obtain forgiveness of the same, by his infinite goodness and mercy.—He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy gospel". Morning Prayer. See also the Collect for Ash-Wednesday, and the Absolution in the Communion Service.

2. A lively hope of eternal redemption and glory. 1 Pet. i. 3. Tit. ii. 13. iii. 7. Rom. v. 2. 3. Adoption into the family of God, and so becoming heirs of God, and coheirs with Christ, to all the riches of his kingdom. Rom. viii. 14, 17. Gal. iii. 26.

4. The Spirit of Promise and of Liberty, to seal us unto eternal redemption, and so to witness with our Spirits, in his sanctifying influences, that we are the children of God. Eph. i. 13, 14. Rom. viii. 16. 1 John iii. 24.

Q. 71. Why then do not all believe in Christ in this manner?

A. Because they are not of his sheep; because they are not concerned to obtain this faith; because they are not sensible of their lost condemned state without it, as declared in the word of God, and by the ministers of God, and do not discern the glory and excellency of Christ and his gospel. John v. 39, 40. x. 26. vi. 40, 45. 2 Cor. iv. 4.

Q. 72. What now may we learn from these things?

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A. 1.

A. 1. That since Christ has borne the guilt and punishment of sin, the feeble, timid believer, whose heart the Lord has inclined to forsake all for him, and yet is afraid to trust, may rejoice with confidence in him, and be assured that Jehovah has received at the hands of his Surety an equivalent for all his sin. See Isa. xxxv. 4. xl. 2. 2. We may learn, in what a different manner our safety and happiness are made known in the word of God, from that which men in general have conceived of, and that which in general they approve and commend. See Matt. xxii. 29. 3. The darkness and opposition of the human mind, with respect to the only things which can administer true peace, and secure everlasting salvation. Col. i. 13, 21. 4. We may learn, the necessity of his teaching who indited the divine word, to perceive and receive it aright; and how easily the most sublime and important truths thereof approve themselves to our judgment; how glorious they appear, and how necessary and precious they are felt, when understood, enforced and applied by that Spirit of Wisdom and Power. Eph. i. 17, 18. 5. We may learn, that while the true knowledge of God in Christ is light and life from him, and begets a delight in him and conformity to him, ignorance of him, in the gracious characters he supports for the salvation of fallen men, is the *Shadow of Death* itself; the image of that blackness of darkness which prevails in hell, comes from thence, and tends thither again; which is a state of awful distance from the glorious beatifying light and influence of the Lord's countenance and presence, and a world of eternal gloom and despair; where the unpardoned, un sanctified sinner is consigned to dwell, without hope, for refusing and despising the light of the knowlege of the glory of God in the face of
Jesus

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Jesus Christ, revealed by the gospel, and preferring the devices and ways of his own corrupt mind and will to it. See Luke i. 77, 79. Jer. xiii. 16. Matt. viii. 12. and 2 Theff. i. 8, 9. 6. We may learn, how possible and how common it is, to fancy ourselves christians, and our state secure, while we are really ignorant of, and not duly concerned for the very things which alone can make us such. Tit. i. 16. Rom. i. 28. 7. How impossible it is to be Christians, and be unacquainted with the truths, and uninfluenced by the Spirit, which inspire the Christian disposition, and form the Christian character. 8. We learn, the necessity of examining all our hopes and expectation of Heaven, by the word the Lord has given us, and the Spirit he has promised for this purpose. 2 Cor. xiii. 5. 9. We may learn, the true cause of all that deceit which ruins the sons of men; it is refusing to know and be ruled by the Lord, as he is manifested in his word, and preached by his ministers. See Jer. xi. 6. 2 Cor. iv. 4. and Prov. i. 28, 31. 10. We may learn, what is the introduction to all true peace and comfort of mind, and all goodness and usefulness of life; it is the powerful knowledge and belief of what God has revealed concerning himself, in his most holy word. See John iv. 10. Heb. xi. 7. and the Collect for St. John's Day.*

* When people, desirous of having some religion, apprehend that this, or the like account of the true one, is too difficult to be understood, the natural consequence is, a wish to substitute a form in its room: a form, composed of as much truth and duty as may consist with their worldly pleasure and prosperity; a form, which they feel easy, and judge acceptable, but which is in reality lifeless in itself, and odious to God. See Isa. i. 11, 12. and Ps. l. 8, 16, 17. Such therefore should reflect, 1. That by nature we are darkness itself in the things of God. Eph. v. 8. 2. That the religion

of truth is spiritual and effective, what we are least disposed to perceive and covet, and what is most opposite to our carnal inclinations and the general opinion of the world. Matt. vii. 14. 3. That it is the business and concern of Satan to keep our minds blinded to this, that we may be quiet and happy under his dominion, and fall at length into his punishment. 2 Cor. iv. 3, 4. 4. That all true religion must be learnt from the word of God, and by the teaching of the Spirit of God. Matt. xxii. 19. John v. 39. vi. 45. 5. That every imitation thereof in form and appearance, is but the shadow, and not the substance of Godliness, and washing the outside while the inward part is full of darkness, pollution and uncleanness. See Jer. iv. 14. Matt. xxiii. 25, 26, 27. 6. That real religion has to do with the heart, and must be felt, understood and relished there, so as to yield us support and comfort in our trials, assist us against our passions, and arm us against our fears. And 7. That the form of godliness, when alone, has ever served to blind the mind more effectually to its power, and harden the heart against it, and leaves it as far from God, and as dead in sin, as if he had none. 2 Tim. iii. 5. Let the well-disposed reader give these things a serious consideration; examine them by the word of truth, and the experience of the Saints in all ages, reject every imposition for his ruin, and supplicate the Lord's instruction. He is willing to teach him in the diligent use of appointed means (many of which it may be, his neighbours despise) if he be willing to learn. But if he choose his own ways, and refuse to be taught, the Lord positively affirms, he also will choose his delusions and bring his fears upon him. Isa. lxv. 3, 4. May "God, who has (ever) taught the hearts of his believing people, by sending to them the light of his holy Spirit, grant to us, by the same Spirit, to have a right judgment in all things, and thus ever-more to rejoice in his holy comforts, thro' the merits of Christ Jesus." Col. for Tuesday in Whitsun-week.

CHAP. VIII.

Q. 1. YOU mentioned before, salvation being by faith alone, and not by doing; what reasons have the Scriptures assigned for this?

A. 1. That all possibility of boasting in the creature might be prevented, or that no flesh might glory in his presence. Rom. iii. 27. Eph. ii. 9. 1 Cor. i. 21, 29. *2.* That there might be hope for the vilest repenting sinner, as well as the most moral, who returns to the Lord with a contrite, believing heart. Acts x. 43. Rom. iii. 22, 30. *3.* That salvation might be sure to some of the depraved, apostate children of Adam; which could not be the case if it depended upon imperfect, precarious works. Rom. iv. 16. Isa. lv. 7. *4.* That the death of Christ, for the salvation of wretched offenders, might be rendered efficacious, and the promise of mercy to believing sinners take place, which a salvation by works would render unnecessary and useless. Rom. iv. 14. Gal. ii. 21. *5.* That the scriptures might not be frustrated, which affirmed that the just, or justified should live by his faith, viz. Christ; and that by Abraham's faith (that is, the object of faith, Christ Jesus) should all nations be blessed. Hab. ii. 4. Gal. iii. 6, 9. *6.* That the whole of a sinner's salvation might be resolved into rich mercy and grace, and the Lord Jesus receive all the glory and honour thereof for ever. Eph. ii. 8. Isa. xlv. 25. See Rev. i. 5, 6.

Q. 2. But if salvation, with all the benefits thereof, is promised to believing; of what use are works?

A. Not to save us, but to testify our subjection to Christ and his will, who hath saved us by his grace and Spirit; to render us profitable to others, and to

advance and secure the glory of our Lord and Master; to distinguish us from the unbelieving and disobedient; to condemn them now, so far as they refuse to act in the same manner, and copy the same spirit, and to justify us, before them, at the great day, and thus leave them for ever inexcusable. See Tit. iii. 8. Matt. v. 16. Heb. xi. 7. John xiii. 35. xv. 8. Matt. xxv. 34, 40. Rom. ii. 13.

Q. 3. But if our works do not help to save us; may we not then neglect them, live without them, and continue in disobedience and iniquity?

A. No: For believers are said to be created in Christ Jesus unto good works; and how shall they who are chosen and begotten again to obedience and holiness, and are made dead to sin and alive to God by faith in Christ, live any longer in iniquity, or neglect of his holy will, which they have chosen for their rule? Eph. ii. 10. 1 Pet. i. 2, 3. Rom. v. Pf. cxix. 30.*

* The infamous conduct of some hypocrites, and the lamentable falls of a few real believers, is by no means to be considered as an exception to these truths. The most faithful servant may err, and be restored with a broken heart; may have cause to adore the grace which recovered him, and be enabled to walk more humbly and uprightly in future, under its influence. But no excuse can be found, excepting ignorance, for those who cannot, (or will not rather) distinguish between the precious and the vile, the tares and the wheat; who delight to charge the faults of a few upon the whole profession, and seem, on the inadvertency or slip of the brightest saints, to triumph with the same malicious reproach as if they had been long waiting and wishing for it. How opposite is this to the spirit and injunction of loving our neighbour as ourselves? weeping for their miscarriages and afflictions, and rejoicing in their felicity and preservation! But how intimately allied to that spirit of the infernal pit? which glories in mischief, and exults in the misfortunes
and

and calamities of the professing children of light. See Luke xxii. 61, 62. Ps. xxxv. 15, 16, 19, 21. Surely, from such envy, hatred, malice, and all uncharitableness, we may very properly beg of the Lord to deliver us! while the unfortunate, unhappy sufferer, may, in such a case, supply himself with equally pertinent language, in behalf of both himself and persecutor, from the same excellent formulary. "That it may please thee to comfort and help the weak-hearted, to raise up them that fall, to beat down Satan under their feet, and to forgive our enemies, persecutors and slanderers, and to turn their hearts." Church Lit.

Q. 4. But how are they who believe by the Spirit of Christ made dead to sin, so as to render it impossible for them to live in the love and practice of it?

A. By being born again; for whosoever is born of God, doth not commit, or live in the allowance and practice of sin; and he cannot sin, in this manner, because he is born of God. 1 John iii. 9.

Q. 5. What then is it to be born again?

A. It is to be renewed in the spirit of our mind, which is entombed in ignorance of God, and by nature dead to him and his holy and righteous will. Eph. iv. 23. 1 Pet. i. 23. John iii. 5. James i. 18. and Eph. ii. 1.

Q. 6. In what does this new birth consist?

A. In a resemblance or likeness to him that made us, in knowledge, righteousness and holiness. Eph. iv. 24. Col. iii. 10.

Q. 7. Do we not then resemble our Maker, by nature, in these things?

A. No: We resemble the wicked one in our dispositions and inclinations, are possessed with his spirit, and are called his children, as has been already shewn. See Chap II. and Matt. xiii. 38.

Q. 8. How is this new birth effected?

A. By the power and influence of the incorruptible word of God upon the mind, when understood.

stood, received or believed by the light and teaching of the Spirit of God. 1 Theff. i. 5. John i. 12, 13. 2 Cor. iv. 6.

Q. 9. But what is more particularly comprehended in this new birth?

A. An understanding that knows the Lord as he is graciously revealed in his word, and a will influenced thereby, so as to choose and take pleasure in his will; to approve what he loves, and dislike what he abhors. 1 Cor. ii. 16. vi. 17.

Q. 10. What does the Scripture call this?

A. A NEW HEART, and a partaking of the Divine nature, or the mind and will of God, in opposition to our old heart or nature, derived by ordinary generation from Adam, in his fallen, depraved state; which is corrupt, sensual and devilish, and so contrary to the holy mind and will of God. Ezek. xxxvi. 26, 27. 2 Pet. i. 4. James ii. 15.*

* Of this birth, by the effective influence of the word, received or believed by the aid of the Spirit of God, the baptism of water is a figure; being "an outward and visible sign of an inward and spiritual grace." Church Cat. For what water is, in its effects, on certain material substances, that the word of God, when thus believed aright, is, on the immaterial powers of the mind, cleansing and purging it from the love and dominion of all corruption and iniquity, by making it visible in its unholy, impure and diabolic nature, and thus infusing a new mind, opposite to the old one, and the same as that of the Lord. In this manner, the mind and will, absorbed entirely in the things of sense, and under the influence of only carnal passions and desires, are renewed, and the man by virtue thereof is stiled a NEW CREATURE. He has another and a spiritual heart. See John iii. 5. xv. 3. Eph. v. 26. 1 Cor. vi. 11. 2 Cor. v. 17. and Collect for the Nativity of our Lord, (with the Introduction to the Baptism of Riper Years, Dearly beloved, &c.) in the Church Prayer Book.

Q. 11.

Q. 11. What are the first symptoms of this new birth in a sinner?

A. A breathing or crying after the Lord, and a craving appetite for the things of his love and word; arising from a new sense of our need thereof, and of their excellency and suitableness to our wretched, miserable circumstances. 1 Pet. ii. 2. Matt. xviii. 3. Acts xvi. 30. Isa. lv. 1, 2.

Q. 12. But why is it necessary that we should be thus born of the Spirit?

A. 1. Because by nature we are born and conceived in iniquity and sin, and all our desires and dispositions are unholy and sensual; can be gratified only with sensual and earthly things, and have no relish for the spiritual delights of the kingdom of God, or the pleasures and joys of his holy word, his gracious presence, and his righteous will. 2. Because his service can never be our soul's delight, tho' it may have our bodily attendance, but must be our burden, either on earth or in heaven, until our mind be formed for it by his Spirit, and we can serve him in newness of spirit. Rom. vii. 6. 3. It is necessary, because, without the knowledge of God, the love of God, and the image and will of God in our heart, it were impossible for us to be happy in friendship and communion with God, here, or in his holy and glorious presence for ever, in heaven. John iii. 3. Except a man be born again, (Marg. from above) he cannot *see* (he cannot taste, relish or enjoy) the spiritual things of the kingdom of God. Comp. John viii. 51, 52.

The general, comprehensive character of the unregenerate and unrenewed, is, that they *mind* earthly things. Phil. iii. 19. We know no other capable of yielding us pleasure, and seek no other while in a state of nature. They employ every feeling we possess, and
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every desire we feel. Our mind is set upon them, and borrows all its felicity from them. We converse with nothing else; we relish nothing else; we enjoy nothing else, until endued with a new and spiritual mind from above. See Rom. viii. 5. Whether in this state we take up a form of godliness, or choose to omit it, is left out of the question; for the heart remains the very same, with or without an outward imitation of religion. Our regard to a few eligible duties, which procure us imaginary favour with God, and real respect from men, is more the effect of policy than grace, while we choose to proceed no further in these things than what will suit with our worldly aims, or gratify our sensual dispositions. The spiritual service of Christ cannot be what we love, but what we must feel glad to quit as a burden, so long as our relish is confined to the things of sense. And if every unrenewed man spoke the real sense of his feelings, when externally employed in holy exercises, he must tell us they became ungrateful and unpleasant, in proportion to their spirituality and length; and agreeable as they approached to a close. Mal. i. 13. Such godliness, I mean the spiritual worship of Christ, having no connexion with the heart, as a subject of real pleasure, makes no part of the inward man, and, making no part of the inward man, an external regard to it is entirely *bodily exercise*: An exercise which may accompany us to the grave, but can follow us no further: Here the Spirit must leave it; which having been engrossed and united only with the objects of sense, can find no employment for its felicity, with a God infinitely pure and holy, in service the same, and in company entirely spiritual and heavenly. Hence it is written, and hence it must for ever remain, *ye must be born again*. A heaven of light and holiness cannot suit us, and a place of darkness and guilt awaits us without it. "Hear ye this then, all ye people, high and low, rich and poor, young and old; hear it, and may a Divine power impress its truth upon your hearts! Hear it, before it be for ever too late. It is the voice

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of reason and of religion. God hath said it; Christ hath confirmed it; the Holy Spirit hath borne witness to it; the nature of heaven demands it; angels attest it; many of us have acknowledged it; every real christian consents to it," and every nature born into the world absolutely requires it; "God help you therefore to hear, receive and know it—Ye must be born again." Ye *must*, or be miserable for ever. John iii. 7.

Q. 13. In what manner have the Scriptures represented heaven?

A. As a sight of Christ in his glory; a perfect resemblance of him in holiness and purity; an everlasting residence with him; an unceasing employment in his service and praise; a freedom from the very possibility of sin, death and sorrow; the company only of the righteous, and an inheritance of all the good things, the promises of his word contain. 1 John iii. 2. Phil. iii. 20, 21. 1 Thess. iv. 17. Luke xxiii. 43. Rev. xxi. 4. xxii. 3. Heb. vi. 12. xii. 23. Ps. xxx. 19.

Q. 14. What does the Scripture call an unrenewed, unsanctified state?

A. Being in the flesh, or in the state in which we were born; and so ignorant of, and indisposed for spiritual things, and under the dominion of all those dispositions and affections which relate to the flesh, and constitute the natural man; and which, in their indulgence and gratification for our pleasure and happiness, render us like the beast which perisheth, and unfit for the enjoyment of the pure and spiritual pleasures of the kingdom of God. Rom. viii. 5, 9. 1 Cor. ii. 14.

Q. 15. What is a further consequence of being in the flesh, or unrenewed by the Spirit of God?

A. 1. What was before observed; a moral inability to please God or take pleasure in him, his wil

will, his service, or his presence, because fleshly, unholy and impure creatures. Rom. viii. 8. vii. 18. Heb. xii. 14. Matt. v. 8. 2. A rooted dislike to the principles themselves, and to those who espouse, love and insist upon them. John iii. 9. vi. 52. 1 Cor. ii. 14. 3. A state of enmity against a God of holiness, truth and justice, and his righteous and humbling ways; and a daily exposure to his everlasting displeasure. Rom. viii. 6, 7. Gal. v. 19, 21.

The reader, who has unhappily been hitherto in the dark concerning this fundamental of all *true* religion, the nature and necessity of being born again; who may have been brought up in the Established Church, and pays some deference to the judgement of the Compilers of the Common Prayer, may consult their views of it, in the ninth Article of Religion; the Introduction to the Public Baptism of Infants; the Collect for the Nativity of our Lord, and the Catechism for Children: Where he may see it acknowledged and confirmed; and learn, that “a new birth unto righteousness,” by the Spirit of Christ, the second Adam, and its absolute necessity, on account of our being “born in sin, and children of wrath,” is not a novel invention, but an ancient, important doctrine; which composes a part of his Prayer Book, as well as of the Scriptures; into the belief of which he was baptized, and should have been educated from infancy; which, also, he ought frequently to have heard from the lips of his minister, if he has not, and have known and experienced by the teaching of the Holy Spirit.—Those, however, of this Communion, who dare to deny, or ridicule as enthusiasm, &c. this work of the Spirit, may be called upon to point out another safe way to heaven from the Bible, to a sinner, whose acknowledgment of his corruption, guilt and depravity, as instanced in the general confession, “Almighty and most merciful Father,” &c. in that at the Communion Table; the Collect for the first Sunday after Trinity, and

and other places, is genuine and sincere; the result of experience, and the conviction of matter of fact; who feels what he says, and says no more than what he feels. To acquaint us, also, how we are to understand the Collect for the Circumcision of Christ, that for the first day of Lent; the Tuesday in Whitsun-week; the ninth Sunday after Trinity, and the nineteenth, and various others; if this doctrine is to be allowed to have no existence but in imagination.

“O God! make clean our hearts within us. And take not thy Holy Spirit from us.” Liturgy. Comp. Pf. li. 10, 11.

Q. 16. Tell me now what are some of the effects of being thus born again of the Spirit?

A. Communion with God, and delight in him; a prevailing love to all his commands; a generous concern for his honour and interest in the world, and the comfort and prosperity of his Saints; abhorrence of all iniquity, and a holy fear of being overtaken thereby. 1 John i. 3. 2 Cor. xiii. 14. Mal. iii. 1. Rom. vii. 22. Pf. xcvi. 10. cxix. 3, 11, 53, 47, 136, 158. cxxii. 6, 7, 8.

Q. 17. Is it possible then for a person born of the Spirit to fall into sin?

A. Yes. Thro’ the violence of temptation, the unwatchfulness of the mind, the weakness of the flesh, and the remainder of a corrupt nature, the most eminent Saints have fallen for a time. Matt. xxvi. 41. Rom. vii. 18, 21.

Q. 18. Does there then any corruption remain in those that are regenerate?

A. Yes. To their sorrow, the old nature yet lives, tho’ not reigns; and they are concerned to crucify and conquer it daily, (as hateful to God and grievous to them,) under the influence of those comforts and supplies they receive from Christ, by his

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Spirit and word, and in conformity to those commands and that example, their divine Lord has given them. Gal. v. 17, 24. Rom. vi. vii. Eph. iv. 22.

Q. 19. How then must we understand the Apostle, when he says, Whosoever is born of God cannot sin? 1 John iii. 9.

A. He must mean, that sin, and the sinful nature we have received from the first Adam, have so much lost their *power and dominion* in the regenerate, thro' the indwelling of the Holy Spirit, and the new nature (that is, new inclinations, dispositions, desires, &c.) wrought by him, that they cannot live in the love, service, allowance or practice of any iniquity. See Chap. i. 8, 9.

This seems the import of the original word, to commit. 1 John iii. 9, 8 *ᾧοιει*, does not practice or fabricate sin, as John viii. 34. It is not his pleasure or conduct as it is that of an unrenewed man, and can no longer make a part of his life and conversation, or contribute to his gratification or gain, as it once did. He sees its nature, and feels its burden; is anxious to have its most secret influence entirely subdued, and to be holy in heart, lip and life. In no other sense can the words be reconciled with other parts of Scripture, and with the experience of the most excellent of the Lord's people. Compare Matt. vii. 17. where the same original word which is here rendered, to commit, is translated, to bring forth; and is applied to the property and office of a tree in bearing fruits.

Q. 20. But how does it further appear that this deliverance from sin in believers, refers not to its in-being, but to its dominion?

A. 1. From Ps. cxix. 113. Let not any iniquity have dominion over me. 2. From Rom. vi. 12. Let not sin therefore *reign* in your mortal bodies, that you should obey it in the lusts or desires thereof. 3. From the confession and experience of the great Apostle of the Gentiles. Rom. vii. Gal. v. 17.

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4. From Ps. xix. 13. Keep back thy servant also from presumptuous sins, let them not have dominion over me; then shall I be innocent. (Heb. perfect.)
 5. Because it is said we are under grace, when sin or a sinful nature hath not the power or dominion over us. Rom. vi. 14.
 6. Because if it related to the total extinction of our corrupt nature, the offsprings of believers could not be depraved, but must be holy in nature, and perfectly so. Gen. v. 3. Job. xiv. 4.

Q. 21. What does the Scripture call those who are thus regenerate; are redeemed from the dominion of iniquity, and are labouring to be complete in the will of God?

A. Perfect or upright ones; having their minds restored to the love and image of the Lord, and to a conformity to his law in inclination and design; being solicitous to approve themselves to him in uprightness and integrity of purpose and conduct, and to allow nothing in either that is not agreeable to his will, or to their holy and heavenly calling. See Gen. vi. 9. Ps. cxii. 2. Prov. xi. 20. Isa. xxvi. 7. Mic. ii. 7. John i. 47, &c.

Q. 22. But does not the New Testament speak of other kinds of perfection, to which the Saints are exhorted?

A. Yes. 1. A being full grown in understanding, stability and knowledge, in opposition to being babes in Christ, or weak in knowledge, and wavering and unstable in the faith. 1 Cor. ii. 6. xiv. 20. Phil. iii. 15, 16. Heb. v. 12, 13, 14. vi. 1. Eph. iv. 13, 14, &c. 2. A being perfectly united in mind; knit together as a bone restored to its proper place, that has been dislocated or displaced. See 2 Cor. xiii. 9. Comp. 1 Cor. i. 10. and the original word. 3. The goal, or the end of our race, is called perfec-

fection; to which the Saints are exhorted to press towards. Phil. iii. 12, 13, 14. Compare 2 Tim. iv. 7.—“Finished or ended my course;” which is the same Greek word as in Phil. 4. A being compleat or entire; a having respect to every part of the will of God, and abounding therein. James i. 4. iii. 2. 1 Pet. v. 10. 1 Thess. v. 23. iii. 10. Col. i. 28, 29. iv. 12. 5. Love; which is the bond of perfectness, or the most perfect bond of union among brethren; (Eph. iv. 15, 16.) which is also the end or the perfection of the commandment, (1 Tim. i. 5. See Matt. xix. 21.) that which fulfils the rest, (Rom. xiii. 8. Comp. ix. 10.) and that which renders us perfect and unblameable before God. Eph. i. 4. 1 Thess. iii. 12, 13. 2 Cor. vii. 1. 1 John iv. 11, 17, 18. and Comp. ver. 12. 6. An imitation of God in his conduct towards his enemies, is called being perfect; or such a love as disposes to do good to all men; which, as observed, is the end or perfection of the law. Matt. v. 48. Comp. the whole chapter, and particularly ver. 46. and Eph. v. 1, 2. 7. Perfect and compleat justification, or acquittance from the guilt and condemnation of sin, by the perfect atonement of Christ; including its efficacy, by faith, upon the conscience, in purging it away, and restoring confidence and peace with God. Heb. x. 1, 2, 14, 22. ix. 14. 1 Cor. vi. 11. Compare John xvii. 19. xiii. 17. And 8. A perfection by suffering, as well as doing, the will of God; which is spoken of Christ in his fulfilling the will of his Father in this manner; and of his Saints, as his members or body, that they might be conformed to him, their suffering and afflicted head. Luke xiii. 32. Heb. ii. 10. v. 8, 9. Col. i. 24. Luke vi. 40. Comp. Phil. iii. 10. Rom. viii. 17, 18, 28, 29. Examine carefully all the texts referred

Q. 23. Is there then no sinless perfection of nature mentioned in the Scriptures, which implies a being able to live without the existence of corruption within?

A. No: The commandment is too broad, and nature too depraved, to admit of it: And those who account themselves possessed of it, tho' their lives may be apparently upright, are blind to the nature of original corruption, which remains in our blood, and is propagated with us; do not know, it is to be feared, what sin is, in thought as well as in act; are, in brief, too subject to the ignorance and pride of our nature, and confute their own pretension as often as they may become the parent of an infant, shapen in iniquity and conceived in sin. Ps. cxix. 96. li. 5. Job xiv. 4. Eccl. vii. 20. James iii. 2. 1 John i. 8.

Q. 24. Can you tell me some further effects of being born of the Spirit?

A. Yes. 1. A knowlege of the pride, unbelief, impatience, hardness, selfishness, sensuality, &c. of our nature, so as to feel their very existence a burden and plague, and so as to be engaged in perpetual war against them, in all their attempts to reign in us and prevail over us. Rom. vii. 14, 23, 24. Ps. cxix. 25. 2 Cor. v. 4. 2. A hungering and thirsting after a greater conformity to the holy and righteous will of God; or an ardent, restless desire to have his will rule and govern us in every thing, and our whole spirit, and soul and body, under the hourly influence of his love and fear. Matt. v. 6. 2 Cor. vii. 1. 1 Theff. v. 23. Heb. xiii. 21, 22. 3. A particular regard for the image of Christ, in humility, holiness and love, and those who bear it, is another effect of the new birth, and evidence of its reality wherever found. 1 John v. 1. iii. 14. 4. A cordial and tenacious esteem and respect for all the means of

grace; or those ordinances and appointments, which Christ has instituted for his Church or Saints to observe; in whose meetings for prayer and other holy exercises, he has promised his presence and blessing; and in an attention to, and attendance upon which, he accounts himself honoured; and in a variety of instances, has particularly manifested his approbation and pleasure. Matt. 'xxviii. 20. John xx. 19, 20. Luke xxiv. 33, 36. Acts ii. 42. Comp. Heb. x. 25. Mal. iii. 16. 5. Such a love for Christ, his ways and his people, as makes us willing to bear reproach and loss for his sake, in cleaving to them, and vindicating them to the best of our power, before his and their enemies. Mark viii. 34, 35. Luke ix. 23. Phil. iii. 7, 8. John xiii. 35. xv. 17, 18, 19. 6. An abiding concern to walk in all the commandments and ordinances of the Lord blameless; and such a knowledge of their excellency, beauty and propriety, as render their observance pleasant and not burdensome. Ps. cxix. 4, 5, 6. 1 John ii. 3, 5, 6. v. 3. Luke i. 6. See also Gal. v. 22, 23.

Q. 25. What are these effects called?

A. The fruits of the Spirit, and are the proofs of a new birth, by him, unto righteousness. 1 John iii. 10. ii. 29.

Q. 26. But may not these effects of the regenerating grace of Christ, be found with those who have never been thus renewed in the Spirit of their minds?

A. No: A corrupt tree cannot bring forth good fruits, or the produce of a new nature wrought by the Spirit of God. Matt. vii. 18.

Q. 27. Is it possible then to know whether we have been born again, or are the sons of God by his renewing grace?

A. Yes: Hereby we do know that he abideth in us,

us, and we in him, because he hath given us of his Spirit; and the tree is known by his fruits. 1 John iii. 24. iv. 13. Luke vi. 43, 44, 45.

Q. 28. What other Scriptures are there to prove that it is possible to know that we are born of God?

A. 1. John v. 19. And we know that we are of God. 2. Chap. iii. 14. iv. 7. We know that we have passed from death unto life, because we love the brethren, and every one that loveth is born of God. 3. Chap. ii. 29. Ye know that every one that doeth righteousness is born of God. Comp. chap. iii. 9, 10. 4. Rom. viii. 16. and 1 John v. 10. He that believeth on the Son of God, hath the witness in himself; and the Spirit of God beareth witness (in his quickening, sanctifying influence) with our spirit, that we are the children of God. See also 2 Cor. i. 22. and Gal. iv. 6. 5. Rom. viii. 14. As many as are led by the Spirit of God, they are the sons of God. 6. 2 Cor. v. 17. For the new heart or understanding, inclinations and will, believers possess by the Spirit of Christ, renders them new creatures; and the spiritual and heavenly concerns and pursuits, and holy, obedient deportment produced thereby, prove them to be related to God as their Father, and partakers of his favour and love.

Q. 29. But is it not presumption to entertain such a thought concerning ourselves?

A. By no means; for the professed design of the Apostle John in writing his epistles, was, as he himself tells us, that believers might know that they have eternal life, and are the sons of God. John v. 13, and iii. 2.

Q. 30. But was not this privilege peculiar to the church in the Apostle's age?

A. No.

A. No. 1. Because the gospel which reveals, and the Spirit who applies it, are the same now as then, and impart the same, if not greater benefits; miraculous gifts apart. Matt. xxviii. 20. Acts ii. 39. Rom. xv. 4. See Mat. xi. 11. and Rom. iii. 22. 2. Because the Apostle John mentions it as the common privilege of all believers, to whom his Epistle might come, *now* as well as then. Chap. ii. 29. v. 1, 10. 3. Because believers as much need this blessing to comfort and support them under the miseries and afflictions of life, and the fear of death, now as then. See Heb. ii. 15. 2 Cor. v. 1. 1 Cor. xv. 55, 58. 4. Because the Scriptures exhort us to the pursuit of it, as an incumbent duty and consolatory privilege. Heb. vi. 1, 11, 18, 19. 2 Pet. i. 10. See John iii. 19, 20, 21. And 5. Because there have been those in all ages of the Church, who have possessed and enforced it, as verified by Church History, both of our own country and others.

A pardoned, accepted state, may also be argued from a repenting, believing one. The one is, in fact, the indubitable sign and proof of the other. We know that "he pardoneth and absolveth all them that truly repent, and unfeignedly believe." See Acts x. 43. xiii. 38, 39. Luke xxiv. 47. Eph. i. 7. But is it impossible to ascertain the truth of our repentance and faith? No, surely; their fruits will speak for them, and must prove us possessed of them. This kind of evidence would be admitted in every other case, and only blindness and prejudice refuse its use in this. We are pardoned and accepted then, when we repent and believe aright; and it is the same grace which works the latter as gives the former. Hence true belief and repentance which, in their fruits and effects, always go together, demonstrate the truth of our forgiveness, and confirm the reality of our sonship with God. That this branch of true religion should have enemies, is not

at all to be wondered at; for what has not, that is spiritual and experimental? that tends to expose the invalidity of the hypocrite's hopes, and censure the ignorance and infidelity of his mind, and the carelessness and indifference of his conduct, relative to the things of eternity? Those, however, who profess religion, and deny it, may be addressed with much propriety, as our Lord did the sceptic, unbelieving Sadducees, on another occasion: "Ye err, not knowing the Scriptures" which declare it; "nor the power of God," which applies it. But should this error be unfortunately corroborated with some, by Teachers, who profess to believe better, ("I believe in the forgiveness of sins,") and ought to know and teach better; they may be cautioned to take heed that the blind lead not the blind, lest both fall into the ditch: A mischief of which our Divine Master has forewarned us, and which every upright, well instructed mind, will seek to avoid.

The doctrine however speaks for itself. To remain in a state of uncertainty and suspense in earthly concerns of any moment, is painful and miserable: It must be determined to give us relief; and in vain we are desired to make ourselves easy until it be. No less wretched can the state of a sinner's mind be, when his eternal life is become, in his account, a matter of infinite moment, and hangs in doubt; or, when he cannot be certain whether his soul will escape eternal flames—Nor could a single sinner rest satisfied to walk in this state of darkness and uncertainty, if that darkness had not blinded his eyes to the declared consequences of his sin: consequences which appear alarming and tremendous beyond description, when the light of Divine truth (which, it may be, he carefully and wickedly shuns) once renders them visible. 1 John ii. 10. See John viii. 12. Acts xxvi. 18. The truth is, "that a *wavering* hope may ballance a wavering apprehension of danger, but can never answer the pressing necessities of a truly awakened sinner." And tho' to risk a deathless spirit upon a mere peradventure; or
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to live quietly in a state of suspense, whether we are going to heaven or hell, may satisfy such as have less concern for an eternal than for a temporal life; sure we may be, so unfeeling an indifference can by no means be dispensed with by those, whose eyes have been opened, or whose darkness has been enlightened; who perceive the reality of their state as described by the great God; feel it their chief concern, and can no longer walk at random, or venture their endless life upon a naked imagination, or dubious supposition. See Acts xvi. 30, 31.

Notwithstanding therefore the opposition of some to the knowledge of salvation by the remission of our sins (who ought rather to accept it with joy as an unspeakable favour) it is a Gospel truth, and is Gospel experience; is what the Established Church acknowledges, as well as the Church of Christ, in a variety of places, and labours to establish; is the gracious provision the Lord has made for the relief of an awakened soul, who believes what he reads in the volume of his eternal truth, and feels what he believes. Isa. xl. 1, 2. Luke i. 77.

See the Apostles Creed. The Collect for the first day of Lent. That for the twenty-fourth and twenty-first Sunday after Trinity, and Saint John the Evangelist. Also the Absolution in the Communion, and the Prayer for the Visitation of the Sick. "O Father of mercies, and God of all comfort, &c. &c."

"Lighten our darkness, we beseech thee, O Lord!—From all blindness of heart—Good Lord deliver us."

Q. 31. But is not the enjoyment of such a privilege likely to operate in promoting a careless, negligent temper and conduct?

A. No; it has a contrary tendency. For we know that if the earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. We are confident, I say—wherefore we labour, &c. 2 Cor. v. 1, 9.

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This observation is also proved from reason, and verified in the experience of all the children of God: For if the least faith tend to make us diligent, circumspect, holy, &c. it becomes a natural inference, that a larger measure of that grace, which amounts to an assurance of our acceptance and sonship, must necessarily make us more so: just as more strength, labour and usefulness, is implied in manhood than in infancy. And if the least comfort and peace, by true believing, render our obedience practicable, ingenuous and pleasant, the most effectual mean to promote the one, must be a more ample degree of the other: This the inspired Apostles have inculcated, and this it is the weak Christian's duty and interest to covet, without regarding the groundless, absurd and unscriptural exception of some, that such a state is calculated to produce presumption, and end in ruin. See Heb. vi. 11. and Eph. i. 16, 19.

Q. 32. But since this distinguishing privilege is what all who believe in the name of the Son of God are exhorted to, to what is the want of it, in any, generally to be attributed?

A. 1. To a foolish, ill-founded supposition of its impossibility or danger. See Isa. vii. 7. 2 Chron. xx. 20. *2.* To the want of such a sense of the nature of our sin, and the absolute danger incurred thereby, as makes us in earnest to flee from the wrath to come, and to lay hold of the hope set before us. Heb. vi. 17, 18, 19. Comp. Matt. xi. 12. *3.* It is often owing to the want of a clearer and more distinct knowledge of the person and worth of Christ, the nature of the Gospel covenant, and the free, gratuitous manner in which its blessings are bestowed on the most unworthy who apply for them. See Eph. i. 18. Col. ii. 2, 3. John viii. 32. Matt. vii. 7. *4.* To an unwatchful, heedless spirit and conduct; to a negligence in prayer, and the appointed means of grace. 2 Pet. i. 10. *5.* The want

want of this privilege is often to be attributed to a fear or shame of an open profession of the Gospel; to the allowance of some secret sin, the omission of some known duty; or to the want of a real work of grace upon the heart. See Ps. xxv. 12, 13, 14. John vii. 17.

Q. 33. What now do we learn from these things?

A. 1. How contrary is the scheme and way of the Lord's mercy to ruined sinners, to the vain, proud and self-sufficient imaginations and devices of man; and how effectual are the steps he has taken to stain the pride of human glory, restore us to a sole dependance on himself again for the least spiritual blessing, and to secure the honour, dignity and praise of his own justice, sovereignty and love. 1 Cor. iii. 20. 2. We learn, what cause we have to be thankful that salvation, root and branch, is the fruit of his own purpose and mercy, the work of his own Spirit, and the object of his own care for wretched sinners, who by nature are uninclined to enquire after it, unable to procure it, and unfit to keep it. 3. How becoming our condition, and how conducive to our peace and comfort, and his glory, is an unreserved submission to his whole will, and acquiescence in his own way; and how necessary to this end is it, to suspend the use of our own blind and self-exalting judgment, when it would oppose his; and to become fools before him in this manner, that we might be made wise unto salvation by him. 1 Cor. iii. 18, 21. 4. We learn, the wicked mind, and the unsafe and dangerous state of those who will be their own saviours: It is reflecting on the Lord's wisdom, refusing his mercy, denying his authority and their own dreadful guilt, rebelling against his government, contradicting his whole will and design, and rendering their salvation impracticable.

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5. How admirably well calculated is the way which the Gospel has made known, to secure our life and promote our joy; to make us humble, holy and useful, and bind the whole heart and life to an obedience to his righteous laws and will. 6. We may learn, what a vast and striking difference subsists between true believers and unbelievers, in principle, disposition and conduct; and that those who will not see and observe it, shut their eyes against the light, and are wilfully blind, and must be reckoned with accordingly. See John iii. 19, 20, 21. and ix. 39, 40, 41. 7. We learn the truth of the Apostle's assertion; as many (and no more) as are led by the spirit of God, into the knowledge, love, fear and ways of God, they are the sons of God; and that this relation is infallibly evidenced by those divine principles and conduct. Rom. viii. 14, 15, 16. 8. We learn that that gospel which reveals the kingdom of heaven, that faith which believes it, that hope which anticipates it, and that Spirit, which, in his sanctifying influence, seals the believer to it, all operate in promoting a holy relish and meetness for it, in renewing the mind, and restoring it to a spiritual intercourse and correspondence with its Creator and Redeemer. Eph. i. 14. 2 Cor. i. 21, 22. 9. We may learn the impossibility of being happy in heaven, where God is, and where his service and Saints, and their delights and pleasures are all holy and pure, with this carnal, sensual mind; or without a new nature formed therefor, by the Spirit of holiness and grace, on earth; and that to effect this, is the great design and use of the gospel of salvation, and the means of grace. 10. We learn how excellent, how desirable, and how attainable is that tender regard for our neighbour, especially in circumstances of distress;

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that love to, and union with our fellow christians, however they may differ from us in some lesser matters, and that kind and generous treatment of our enemy, which, when springing from a *pure* heart, a good conscience and faith unfeigned, is the end of the commandment and the perfection of the christian (Col. iii. 12, 14.): But how remote from truth, how contrary to the experience of the most illustrious Saints, and how impracticable in the body of this flesh is that sinless perfection of nature, of which some dream, as the alone requisite preparation for glory; and which, while they profess to have attained, they often deny in that spirit of unkindness to, and separation from many of their brethren, who dissent from them on this subject, but who are as real friends to the cause of holiness as themselves, and as solicitous for an unblameable conversation and the perfection of the Scriptures, and who are labouring and praying for it accordingly. 11. We learn how well suited is the gospel in the way of believing, to furnish the vilest, desponding, returning sinner with hope, in as much as it offers its blessings without price or preparation to all, equally, who apply; assures them of mercy to pardon sin, and grace to help against it, and promises a final deliverance from it. Isa. lv. 1. Rev. xxii. 17. 12. We may learn the riches both of the knowledge and wisdom of God, to make this the way of recovering his own image, lost by sin, to his people; and so to order and over-rule his whole proceedings towards a guilty condemned world, that his own glory should be inseparably united with the happiness of his creatures, and every soul that refuses to submit to his will, and be governed by his word and Spirit, be left without excuse, and only these be punished for ever. See 2 Thess. i. 8, 9. Tho'

Tho' the truth and importance of these things may probably strike a few who read them; may awaken in their minds some dissatisfaction with their present state, and some concern to obtain them; it may be that the difficulties they perceive attending them, and the distance they feel themselves from them, may operate to repress every such concern, and prevail upon them to turn to their own way of a form of godliness again, for satisfaction and relief. This is what they have been so long accustomed to; is so readily understood and so easily acquired, (for verily, the Spirit's teaching and influence, for which we are so frequently directed to pray, as blind and helpless sinners, is entirely unnecessary here) and has so much the approbation of the many who are reputed wise and good, and affect to despise all vital, experimental godliness, that it is no marvel they should give it the preference, and oppose with violence the light which shows its deficiency, and would occasion them uneasiness thereby; not considering that this resolute rejection of the aid of Divine truth is the resistance of the Spirit, which was the leading transgression of the unbelieving Jews in the days of our Lord, and is affirmed to be the very cause of condemnation to them and to us. John iii. 19.

Should they moreover happen to intimate to a neighbour (perhaps a minister) their fear of their safety, and their wish to be right, it is twenty to one but they are flattered into a good opinion of their state, and the first dawn of spiritual day upon the soul is thus effectually extinguished. Such impertinent and cruel advisers, will think they are doing them a kindness to tell them, "that God is all mercy, that they can be charged with nothing very bad, that none are without their imperfections, and that our good duties may make up for them; that there are many worse, if a few better, and that they must endeavour to suppress every uneasy apprehension, and employ every likely means for that purpose. In a word, that their safety is in no danger, that their fears are altogether imaginary

and unreal, and must be quitted, some how, as soon as possible, lest some bad consequences ensue." This is the fatal opiate usually administered for a thoughtful mind; and too often, it has all the effect they could wish for; lulls them into their old state of stupor and insensibility, and leaves them under the influence of a heart too hard to be capable of any more such salutary impressions. See Gen. vi. 3. Prov. i. 25—30. and Heb. vi. 4, 8.

I remember to have read on a similar occasion, "Beware of the flatterer." Surely the caution here is particularly necessary, and its observance may be extremely beneficial. Let the deluded sufferer reflect for a moment, before he takes the deadly poison, whether his soothing counsellor suggests the truth for the life of his soul, or whether it is not much more probable that he wishes to conceal his ignorance, silence a troublesome intruder, preserve an agreeable acquaintance or a good friend, or affect a show of sincerity and respect; or, what is no less common, whether he would have others as blind and indifferent to the ways of God and the salvation of their souls, as himself. See Isa. lvi. 10, 11. In this case, let him shun the flatterer, for his life is at stake. "Let him apply to some *discreet* person or minister of God's word," that he may obtain counsel and comfort, likely to relieve his mind in the way which his case requires: (See Communion Service of the Church of England.) Such as will labour to effect a cure by probing the wound to the bottom, and would tremble to please and amuse him at the hazard of his soul. Let him not deem his anxiety a bad symptom, but a good one; encourage its tendency rather than wish to check it, which is to deliver his mind from the tyranny of darkness and deceit, and lead him to God and true peace. But should he still feel disposed to relapse into his former state of dead formality in religion, and persuade himself no evil can, and sufficient good may attend it, he ought to be told again and again of the insufficiency of any assumed form to do him real service,

service, and of his absolute need of something better for true peace of conscience and joy in the Holy Ghost. He must be warned to flee from the wrath to come, to Christ, the hope which is set before us, while he may, and to obtain the Spirit of his promise to communicate living instruction, and guide his feet into the paths of knowledge, obedience and love. He should be told his danger, and counselled to submit himself to his whole will; pray to be taught aright; to associate with his Saints, and share their reproach; to be found in the diligent use of his ordinances and humble dependance on his promise, and faith will come by hearing, and joy and peace by faith: And he may have reason to bless God for being directed to peruse a small treatise on the subjects of a Christianity, which contains abundantly more morality and obedience than he ever felt inclined to practice, but which are now the pleasure and delight of his soul; by his acquaintance with the precious source of comfort, strength and hope, it has aimed to explain and enforce.

C H A P. IX.

Q. 1. *YOU have told me of the new nature, evidences and priviledges of the children of God; what does the Scripture say about their final perseverance, and the certainty of their possession of eternal glory?*

A. I give unto my sheep eternal life; and they shall never perish, neither shall any pluck them out of my hand. John x. 27, 28.

Q. 2. *But what are the reasons, more particularly, which induce us to believe that they can never perish?*

A. 1. Their being chosen in Christ to eternal life before the foundation of the world, and given to him

to redeem, under the security of an oath. Eph. i. 4. Tit. i. 2. 2 Tim. i. 9. 2 Thess. ii. 13. John xvii. 6, 9, &c. Pf. lxxxix. 3, 4, 27, 34, 35. 2. Their being united to Christ, and so making a part of his mystical body. Eph. v. 30, 32. i. 22. John xv. 4, 5.

The reader, who may be a warm advocate for the Church, and an enemy to the doctrine of election, may probably be struck with the absurdity of such a character, by consulting the 17th article of his prayer book, and the prayer in the burial of the dead, immediately succeeding the Lord's prayer; than which, it were difficult to conceive how the doctrine could be more plainly taught, or more particularly expressed. Why it should be inserted in so explicit a form, was best known to the venerable compilers. For my own part I should prefer a definition in the words of Scripture, if it could render the doctrine more easy of access to the weaker Christian, and less liable to dispute. However, I am not calling their conduct in question, but only intimating my surprize, how those can deny it, who profess a high regard for the book, which has made it one of the major pillars of the Church to which they belong. This surely is an impropriety, which, on any other subject but that of religion, would be hissed, by men of sense, out of the world. What a pity it should not be considered in the light in which their eminent patrons have taught it, "a doctrine full of sweet, pleasant and unspeakable comfort to godly persons;" and in which the Scriptures have represented it, calculated to make us humble, thankful and holy; the original cause of our holy calling (2 Tim. i. 9.) the seal of the believer's security (ii. 19.) the very spring of every good word and work (Ephes. ii. 10.) and the sublime and animating subject of never ending praise. Rev. i. 5, 6. Eph. v. 25, 26, 27. Those, therefore, who seem glad to propose it as a bar to salvation, or a motive to licentiousness, must be told, they have mistaken the doctrine itself, and materially perverted

perverted its original design.—“ And make thy chosen people joyful.” Com. Prayer.

3. Their life being hid with Christ in God, and so safe and secure from the power and reach of any and every enemy. Col. iii. 3. 4. Their calling, sanctification and spiritual life, being the fruit of the Lord's love to them, and the work of his own Spirit in their heart, when they were dead in trespasses and sin, and enemies to him in mind and conduct. Eph. ii. 1, 2, 3, 4, 5, 6. Rom. v. 10. Ps. lxviii. 18. 5. His love to them being everlasting and unchangeable, and his drawing them into a state of reconciliation and obedience in consequence thereof. Jer. xxxi. 3. Ps. cx. 3. Gal. i. 15, 16. See John xvii. 23. and xiii. 1. 6. The unceasing intercession of Christ for them, as the purchase of his blood, and of his Spirit in them as the seal of their adoption. Heb. vii. 25. Rom. viii. 23, 26, 27, 15. Eph. i. 13. 7. The will, design and determination of Christ, that where he is there they may be also, to behold his glory and share therein as one with him. John xvii. 24, 22. 8. An eighth reason for believing the Saints can never perish eternally, is, their being by a new nature the children and begotten of God, heirs of God and joint-heirs with Christ, or co-heirs together with him in that inheritance conferred upon him, in our nature by the Divinity, for his obedience to death; of which inheritance he has taken possession, in that nature, in their name, until they are prepared by his Spirit for it, and actually put into the enjoyment of it. James i. 18. Rom. viii. 7. John xvii. Heb. ii. 14, 15. vi. 20. Luke xxii. 9. Matt. xxv. 34. 1 Pet. i. 3, 4, 5. Phil. ii. 7, 8, 9.

I have sometimes thought the whole subject of vital and practical Christianity, capable of a good illustration from the successive stages of childhood, youth, and
manhood,

manhood. The infant born is supplied and nourished with the breast, or suitable nutriment, for a time; must be supported, watched and dealt with, with tenderness and care. This is to precede a state of instruction and improvement; and the benefits expended upon him in youth are to prepare him for the appointed services of riper years—Believers are born of God. The Father of Mercies supports and keeps his children; bears with their weakness, and magnifies his pity and care in their infantile state (Ps. ciii. 13, 14.) teaches them to go; (Hosea xi. 1, 3.) instructs them by gentle chastisement, as requisite, in the lessons of submission and obedience, (Ps. lxxxix. 32.) and communicates the knowledge of his whole will as they can bear it. John xvi. 12. They are his offspring, and he has provided for them an inheritance, even tho' they be removed hence immediately after their spiritual birth. (Luke xxiii. 43.) But if they be spared, they are to live on the comforts of his word and ordinances, or the provisions of his table and house, and are not to be idle and useless. He assigns them their respective employments and situations in life, appoints them their several talents, and subjoins the important charge, "occupy till I come." Luke xix. This engages them universally in diligence and perseverance, (2 Cor. v. 1, 9.) and so situate his gracious messenger Death is to find them. Luke xii. 35, 43. And altho' their inheritance in glory be the gift of his immense love, and the purchase of their Saviour's death; yet he will vindicate the legality of their claim to it at the last day, before his and their enemies, by their cordial attention to his will, and obedience to his word; their love to his name and interest, their suffering for his sake, and diligence and concern for his glory, and will reward them accordingly. Matt. xxv. 35, &c. Luke xix. 16, 19. 2 Cor. v. 9, 10. It will then be made appear, how widely different are their views, motives, hopes, spirit, aims, and works too, from those of the unsanctified, unrenewed and ungodly among them; from those, who
neither

neither seek nor wish the Saints' interest or the Saviour's honour, and are unwilling to submit to any inconvenience, disadvantage or reproach with this view.

Q. 3. But how does it appear for the comfort of the Saints now, that their state is secure and their glory certain by these things?

A. By the Spirit their Father has given them; who, in his enlightening, quickening and transforming influence, is the proof of his mercy and love towards them, and the pledge and earnest of their inheritance in glory. 1 John iv. 13. Rom. viii. 9, 14, 15, 16. Eph. i. 14. Rev. i. 5, 6.

Q. 4. What is the use of a pledge or earnest?

A. It stands for part of the price in agreements, and is paid before-hand to confirm the bargain.

Q. 5. What is this called in the Scriptures?

A. Sealing believers unto the day of redemption; that is, renewing upon their minds the image of their heavenly Father, by his sanctifying, regenerating operation, as their security and evidence, respecting the great and good things the covenant and promises contain. 2 Cor. i. 20, 21, 22. v. 5. Eph. iv. 30. Rom. viii. 23. Rev. ii. 17. Heb. vi. 12.

Q. 6. But if the redemption of believers be thus secure, what is to hinder their walking at random, and in disobedience and iniquity?

A. 1. The love they bear to their Lord, and their cordial approbation of, and esteem for every one of his commands; together with a sense of the evil of sin, the price which was paid for their deliverance from it, and the nature they have received which is opposite to it. Rom. v. 5. Tit. ii. 14. 1 John iii. 6, 9. *2.* Their being chosen that they might be holy and without blame before him in love; their being called with a holy calling, and their being made meet for the eternal inheritance only.

only in this way. Eph. i. 4. 2 Tim. i. 9. Col. i. 12, &c. 3. They learn from the Scriptures that we have not been made partakers of Christ, if we do not hold the beginning of our Confidence, amidst trials and temptations to the contrary, steadfast unto the end. Heb. iii. 13, 14. 4. The evidences of the Saints of an inheritance in glory, their claim to it, and their joy and peace therefrom, will never consist with a spirit of indolence, unwatchfulness and iniquity; but can only live with a tender and pure conscience, nearness to God, fear of offending him, and a concern to walk in all his commandments and ordinances blameless. Ps. lxvi. 18. Heb. x. 22. 1 Tim. i. 5. iii. 9. 1 John iii. 21, 22.

Q 7. What now do we learn from these things?

A. 1. That we have no reason to imagine ourselves the Lord's children, any longer than while, through the influence of his Word and Spirit, we are truly solicitous to avoid all sin, and cleave to his will and ways. 2 Tim. ii. 19. 2. We learn, that we are as much chosen to holiness, self-denial and obedience as happiness, and that the former is the only way to the latter. Isa. xxxv. 8. 3. We learn, that all holiness or sanctification in heart and life by the Spirit of Christ, is the effect of God's everlasting choice of us and mercy towards us for this purpose, and that it can properly be ascribed to no other original cause. See 1 Pet. i. 2. 4. We learn, that God's working all things after the counsel of his own will, does by no means exclude or supersede the use of proper means by us, enjoined in his word, but rather requires it; seeing that the end and means are ordained together, and the end promised only in the use of the means; and that those who would persuade us that prayer, and other duties are useless, if the end be determined, contradict the

the Scriptures, (See 1 Cor. i. 8. 2 Peter i. 10.) deny plain facts which occur every day, know not whereof they affirm, and act from principles opposite to this persuasion in the common concerns of life; especially when they call in the aid of medicine, or employ any other method to prolong life, and at the same time acknowledge with the scripture, that there is an appointed time to man upon earth, or that God has determined the bounds of our existence as well as of our habitation. Acts xvii. 26. Psalm xxxix. 4. Job xiv. 5. 14. 5. We learn that this gracious conduct in God of chusing us to eternal life through sanctification of the Spirit, was the most effectual method to bring any of the fallen, apostate, rebellious children of Adam to glory * 2 Thess. ii. 13 14. 6. That none have any right to call God their Father, who do not possess the disposition, and are not concerned to manifest the temper and spirit of his children 1 John iii 6, 7. 7. We learn, what good reason the children of Zion, who love her cause, seek her interest, and pray for her prosperity and glory, have to rejoice in their King, seeing that nothing can separate them from his love, or deprive them of his presence for ever 1 Psalm cxlix 2. Rom. viii. 35. 8. How absolutely necessary is a pure conscience, a watchful, praying frame of heart, and an unblameable deportment, for the preservation of our comfort and joy in the Lord, and the evidence of our title to an inheritance, which is incorruptible and undefiled, reserved in heaven, for those who are thus kept for it. 1 Peter i 4, 5. 9. We learn, the grand reason why the gospel way of salvation does not receive the approbation of the unrenewed part of mankind: It ascribes too much to the grace and sovereignty of God, and too little to the power, will and wisdom of man, to suit our pride

pride or accord with our judgment, and enjoins more purity of heart and conduct than, in a natural state, we love or care to follow, or than will consist with the will, pleasures and inclinations of the flesh.

* This branch of christian doctrine is not mentioned with a design or wish to irritate its violent and virulent opposers; but to build up and "establish such as are weak in the faith:" such as desire to be "led into all truth," that they might "stand compleat in the whole will of God." See Col. i. 28. Should the humble, serious, and not sufficiently informed reader, whose heart the Lord has thus disposed, wish to see it supported by scriptures, he may presently find a multitude of the most direct and unequivocal nature; and may see the objection usually preferred against it (perhaps his own) anticipated by the great Apostle of the Gentles. Rom. ix. 1—23. See Eph. ii. 10. He may also reflect that its truth and reality are confirmed beyond dispute, by the revelation of prophecies, which are only the Divine purposes promulged; were exemplified in the Lord's choice of the seed of Abraham, for his people, before any other nation. (Amos iii. 2. Deut. vii. 6. xiv. 2.) and are illustrated daily, by the different dispensations of providence, and disposals of the Divine will, relative to the animal as well as the rational world; each of which are subject to numberless changes and vicissitudes, prosperous and adverse, of an interesting nature, in which their own wills and inclinations have no visible concurrence, and which can only be resolved into the good pleasure and will of a wise, just and uncontrollable Sovereign. Rev. iv. 11. As to assigning a reason for his doing as he pleases, it were superfluous and impertinent; and to be over anxious to justify him who cannot do otherwise than right, for the satisfaction of every frivolous inquirer, is hardly required. We know that every work the Lord doth must be the result of his purpose; for to suppose him acting without previous, concerted design, is to sink him below many of his creatures;

creatures ; and if he had purposed the salvation of the whole human race, he must have willed it ; and he could not have been disappointed. The solution of every difficulty however, attending his will, we are not so vain as to attempt. We might as easily estimate the weight of the globe, or number the animalcule of nature. It is enough for us that " the judgments of God are according to truth," when they are too remote to be subject to our examination, or too impervious for our penetration. See Psalm xxxvi. 6, and xcvi. 2. And I apprehend this instance of his conduct and good pleasure, for the salvation of a great multitude of miserable offenders, is to exercise our submission, rather than excite our enquiry, much less arouse our displeasure. Such a gracious choice seemed absolutely requisite for the certainty of the salvation of some, present to the Divine mind, in the state in which we all are, hell-deserving sinners, by our own actual transgression. If any notwithstanding, choose to quarrel with the Most High for this procedure, they need not be told, that their anger and disgust can have no influence in altering it, but is likely to issue in their own injury. The great God will still do as it pleases him, and insist upon our submission too, or treat us as rebels. And if some refuse him this submission, there are others that will not : that will account it their duty, and feel it their pleasure to bow at his feet, subscribe his whole will, and acknowledge him Lord of all. And surely this conduct is abundantly more rational and becoming creatures who have forfeited every privilege, and merited every evil ; who are invited to life, have never been refused it, and may have it for seeking for ; have no reason to suppose themselves excluded from the Divine purpose, and will only die for excluding themselves from the promise to all who apply as perishing sinners. John vi. 37. I say, will only be condemned for excluding themselves, by their dislike and disobedience to the Lord's command : For condemnation is not the naked result of the Divine will, but the just consequence of our obstinacy and wilful transgression. John

v. 40. iii. 19. He that hungereth and thirsteth for the spiritual blessings the Lord has promised for the guilty and miserable, is assured he shall obtain (Matt. v. 6.) But whosoever preferreth earthly things to them, despiseth them, and merits his own condemnation, and can never accuse the Divine counsel, but must blame his own foolish choice for his misery. In a word, no man will be punished for ever for not doing what he could not do, but what he might have done, and has not; and for doing what he need not to have done, and has. His ruin will be the inevitable reward of his negligence, and the fruit of his allowed disobedience. See Heb. ii. 3. Rom. ii. 6, 16. John v. 28, 29. Matt. xxv. 41, 44. and xix. 21, 22, 27, 28, 29. The sum of all is, that the salvation of the righteous is of the Lord, and the destruction of the sinner wholly and entirely of himself. Ps. xxxvii. 39. and Hosea xiii. 9. "O Almighty God! who has knit together thine *elect* in one communion—of whose only gift it cometh, that thy faithful people do unto thee true and laudable service—give unto us the increase of faith, hope and charity; and that we may obtain that which thou dost promise, make us to love that which thou dost command—that so following thy blessed Saints in all godly and pure living, we may come to those unspeakable joys which thou has *prepared* for them that *unfeignedly* love thee." Com. Prayer. See James i. 12. and Matt. xxv. 34.

C H A P. X.

Q. 1. *WHAT is the daily concern and business of a Christian, in order to approve himself to God, preserve his communion with him, and a meetness for his presence, and to shew forth his praise; who hath called him to his kingdom and glory?* I Theff. ii. 11, 12.

A. Putting off the old man, and putting on the new. Eph. iv. 22, 23, 24.

Q. 2. *What is meant by the old man?*

A.

A. That corrupt nature, or those sensual, evil inclinations and propensities, which we have received by ordinary generation, from the first Adam, which is averse to God and his most holy will, and of which we have before spoken in this view. Rom. vi. 6. 2 Cor. v. 17. Eph. iv. 22.

Q. 3. Does there then any of the old nature remain with those that are regenerate, or born again?

A. Yes; in their flesh there dwelleth nothing that is good, but every thing that is evil; and the spirit striveth against the flesh in holy desires, purposes and efforts, and the flesh in its corruptions against the spirit; the tendency of which, is to bring the believer into a state of bondage and captivity to them again, as was the case when in his unrenewed state. Rom. vii. 18, 23. Gal. v. 17. Eph. ii. 3.

Q. 4. What does the scripture call this state?

A. A spiritual warfare, arising from the opposition or contention of two contrary principles or natures,* namely the old one derived from the first, and the new one from the second Adam, even Christ the Lord. Heb. xii. 4. 1 Pet. ii. 11. James iv. 1. Rom. vii. 23. 1 Cor. xv. 45—48.

* Compare Gen. xxv. 22, 23. which is a striking illustration of this subject.

Q. 5. But how does this corrupt nature, or old man shew itself in those who are regenerate?

A. In opposing what their new judgment, will and inclinations approve and covet, as holy and good; and producing temptations, thoughts, &c. which they condemn as evil, and are praying, striving and watching against. Rom. vii.

Q. 6. What then is it, more particularly, to be putting off this old nature?

A. To be resisting and conquering evil propensities, and unholy tempers and dispositions of every kind,

kind, which our nature produces, and which, more or less, govern the unrenewed sinner ; such as sensual or earthly gratifications, inordinate desires, passion, wrath, strife, envy, hatred, malice, evil speaking, impatience, pride, covetousness, love of this world or idolatry, lying, &c. all of which are called the fruits of the flesh, and are contrary to the pure will, nature and word of God. Gal. v. 19, 21. Col. iii. 5, 10. Eph. iv. 22, 23. Tit. iii. 3.

Q. 7. But is it possible to maintain a conquest over these sinful habits ?

A. Most certainly ; for Christ has called us to it, and promised strength for it ; was himself an example of it, and has made the crown of glory the reward of such a victory. Phil. iii. 14. 2 Pet. i. 3. Eph. iii. 20. Rev. iii. 5, 21. vii. 9. xxi. 7. and James i. 12.

Q. 8. What do the Scriptures call this conflict with corrupt nature ?

A. Crucifying, or mortifying the flesh, with its desires, affections and lusts. Gal. v. 24. See ii. 20. vi. 14.

Q. 9. And what does it call the allowance or indulgence of them ?

A. Living after the flesh ; which is a state of spiritual death, and entails and induces everlasting distance from the Lord, and from the glory of his excellency and power. Rom. vii. 5, 6, 13. 2 Thess. i. 8, 9.

Q. 10. Is it possible to be a Christian then, and yet live in their allowance, or under their dominion and influence ?

A. No, it is impossible ; for they that are Christ's, have crucified the flesh with its affections and lusts : and he that denieth not himself, and taketh not up his cross and followeth Christ, he cannot be his
disciple :

disciple: if any man also, have not the Spirit of Christ, he is none of his. Gal. v. 24. Matt. xvi. 24, 25, 26. Rom. viii. 9. See also vi. 16.

Q. 11. But do real believers never betray any of these evil tempers or conduct?

A. They may occasionally be overtaken by them, but they do not reign in them; are felt even in their existence, a continual source of sorrow and grief, but especially when they have been overcome by them; and they are habitually concerned to crucify and overcome them entirely, and are waiting upon the Lord, in private and public means, with this hope, and with this view. See Rom. vi. 14. Gal. vi. 1. Isa. xl. 29, 30, 31. Matt. vi. 13.

Q. 12. What are the usual consequences when believers are thus overcome of evil, or give way to the sinful propensities and affections of the flesh?

A. 1. It grieves the Holy Spirit of God, by whom they are sealed unto the day of redemption. Eph. iv. 30. 2. It clouds their evidences of their sonship, and causes painful remorse and bitterness of soul. Ps. li. 8, 11, 12. 3. It gives Satan a great advantage against them in prayer and intercourse with heaven, and seals up their lips in their Redeemer's praise. 2 Cor. ii. 7, 11. Ps. li. 15. 4. It exposes the interest of Christ, causeth his gospel, servants and ways, to be evil spoken of and evil thought of, and proves the mean of hardening the hearts of his secret or open enemies against each. Ps. xxxv. 19, 20, 21, 25. 5. It makes infidels and mere formal professors, triumph and rejoice, and the true Sons of Zion to mourn.

It affords no little pleasure and satisfaction to the presumptuous sinner, to be able to advert to the weaknesses and falls of the Saints, in order to palliate and extenuate his own wilful transgression. He is glad to

hear, read and observe that nobody is perfect, because it enables him to hope that he shall stand as good a chance for heaven as his neighbour, who professeth more sanctity than he approves. Either he will not or cannot distinguish, between the occasional miscarriages, and inadvertent slips of those, who cannot love and serve iniquity, and are made to repent in dust and ashes for every instance of being overtaken thereby; and such as *habitually* live in disobedience to or neglect of the will of God. It is, however, a manifest absurdity, and a sad pity too, that his hope of being a christian should have no better an evidence for its truth, than the imperfections of the Saints, and that his chief satisfaction should result from his resembling them *only* in these instances, while he is censuring and unchristianing them on their account at the same time. He surely forgets too, or doth not know, that there is a need be that offences of some kind come, in order that the sincere may be approved and made manifest, hypocrisy be detected, and such, who seek occasion (and wait for it) to oppose and defame the ways of truth, may have something to confirm their prejudices, and harden their hearts. See Matt. xviii. 7. Isa. viii. 14, 15. Hosea xiv. 9. 1 Cor. xi. 19. and Dan. xi. 35. xii. 10. But the Scripture is made to subserve this malignant hope, founded upon the failures of believers, and not seldom, is employed by the mere professor, to vindicate or palliate the most scandalous relapses, and is quoted accordingly. "The just man, we are told, falleth seven times a day, and may be a christian nevertheless:" And had the former no other confidence, and the latter no other plea, it would be easy to undeceive them both, by informing them, that it is not into sin, but into trouble, affliction, &c. that the sacred writer speaks; under which the Lord has promised to support, and out of which to deliver them, in due time. See Job v. 19. Ps. xxxvii. 24. Micah vii. 8. But alas! what shift will not the heart that loves its iniquity embrace, to soften and excuse it, in order to retain it in
quietness

quietness and peace? and what means will not Satan use to aid them in this purpose? O that they were wise, that they understood this, before eternity expose their mistake, and the delusion is exchanged for despair!

Q. 13. You have told me what is meant by the old man, which believers are to put off; tell me now what we are to understand by the new man, which believers are exhorted to be continually putting on?

A. What we have before observed, a resemblance of God in knowledge, righteousness and holiness, in which the first Adam was made; which was lost, by his sin, to himself and posterity, and which the second Adam, the Lord from Heaven, came to restore. Eph. iv. 24. v. 1. Be ye *μιμηται*, imitators of God, viz. in mercy, forbearance, goodness and truth, as dear children. See 1 Cor. xv. 47, 48, 49.

Q. 14. How did you say this likeness to God is restored in any of the offsprings of Adam?

A. By the Word and Spirit of God renewing or regenerating the mind, which is earthly and corrupt, thro' a lively, purifying and transforming faith.

Q. 15. Will this new man or resemblance of God, which is thus effected by his word and Spirit thro' believing, admit of an increase?

A. Yes.—“Grow in grace.” “And we all with unveiled face beholding, as in a glass (namely his word) the glory of the Lord,” that is, his mercy, holiness and other excellencies, “are changed into the same image, from glory to glory, even as by the Lord the Spirit.” 2 Pet. iii. 18. 2 Cor. iii. 18.

Q. 16. What does the Scripture further say concerning this?

A. As many of us as have been baptized into Christ, that is, into his nature, by regeneration, or
the

the baptism of the Spirit, have put on Christ. Gal. iii. 27.

Q. 17. And how are believers to be putting on this new man?

A. By receiving more and more of the Spirit and word of Christ, and increasing in an imitation of him, in all the instances in which he has set us an example that we should follow his steps; such as meekness and patience under injuries and insults, gentle and kind treatment for evil, a lively, active zeal and concern for his interest and honour, and a regard for the benefit and happiness of all, whether friends or foes. John i. 16. xiii. 15. 1 Pet. ii. 21.

Q. 18. How are believers to express this regard for all?

A. In bearing them and their concerns, so far as they know them, before the Lord; counselling them for the best on every convenient occasion, concealing or lessening their faults, and lending their assistance, as occasion requires, to the utmost of their power, for their benefit, whether of body or soul. Matt. vii. 12.

Q. 19. What other tempers and conduct are the sons of God to cultivate?

A. Forbearance and long-suffering, loving-kindness and truth, a readiness to forgive every injury, real or imaginary, a humble, kind and submissive carriage to the meanest, and particularly, bowels of mercy and tenderness toward all in affliction and distress, whether of body or mind. Col. iii. 12, 13, 14. Gal. v. i. Eph. iv. 31, 32.

Q. 20. Are there any other duties enjoined on believers?

A. Yes. To speak evil (willingly) of no man; to owe no man any thing, but to love; to recompense good for evil, and to love our neighbour as
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ourselves; to weep with them that weep, and rejoice with them that rejoice; to bear one another's burdens, and so fulfil the law of Christ. Gal. v. 2. Rom. xii. 15.

Q. 21. What further are we called to observe?

A. To do good as we have opportunity unto all men; to be peaceful, harmless, and without rebuke; holy and upright in all manner of conversation; without guile and deceit; abstaining from the very appearance of evil, and preferring one another in love. Gal. v. 10. Phil. ii. 15. Rom. xii. 10.

Q. 22. How has the Apostle summed up the duties of professing Christians?

A. In the following words: Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think of these things. Phil. iv. 8.

Q. 23. In what manner are these things to be attended to?

A. From a love and respect to Christ, and a desire to have his love promoted in us and by us. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks* to God the Father by him. Col. iii. 17.

* This is a part of Christian duty, which, like too many others, has more the acknowledgment than the practice of men to give it recommendation. The tender-hearted, conscientious Christian will indeed mourn over such omissions of thankfulness, as he feels in himself and observes in others, but with the uninstructed, unfeeling and ungrateful mind, they will pass unnoticed and disregarded. If the duty be referred to the occasion of meals (I mean those of dinner and supper; for breakfast and tea have not yet received the sanction of custom to render them current, as if these were re-
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puted no mercies) with multitudes, is it not almost entirely neglected, or most irreverently and indolently performed? So much so, that instead of a duty, ought it not rather to be termed a formal ceremony, or a standing rule; which decency suggests, and custom or habit has sanctioned? A ceremony, whose excellency not seldom consists in little else than its brevity and indistinctness! Let not the serious reader be shocked, if he be also told, that to depart from this most scandalous perversion of a noble institution, and to crave a blessing or return thanks with any degree of solemnity and seriousness, has very often little visible effect on many companies, but to excite symptoms of shame, uneasiness and disgust, and procure some hard name for the person who has thus conscientiously and respectfully discharged this painful office. To omit altogether, however, so customary a form, would probably be deemed criminal with some. Let us be allowed to ask, Is it less so to continue its use in this manner, only as a custom, and so abuse it as a duty? And would not the reader understand me as jesting, if I were to distinguish such a cold, unmeaning muttering, by the name of giving thanks to God? To eat and drink, and dismiss the table, only in form, is, however, no part of the Christian's conduct. Sure I am the real Christian does not do so; he cannot do so. He knows he has forfeited a morsel of bread. It is not therefore custom or use, but gratitude, and a knowledge of the value of his mercies, which dictate his cordial addresses to God, over the bounties of his table, and add sweetness and pleasure to the acknowledgment of every supply he receives. His Divine Master has set him the example (Matt xiv. 19.) and the Apostles copied him in it (Acts xxvii. 35.) and have enjoined it upon us (Eph. v. 20. Col. iii. 15, 17.) and to be hindered of the opportunity of practising it, would deprive him of a very considerable part of the enjoyment of relieving the cravings of nature.

To the same, or a kindred spirit of dastardly cowardice

ardice and servile fear, may be referred, with many, the habitual neglect of Family Prayer. A truly *godly life*, for which we would be thought to supplicate the Lord, is felt to be connected with so many inconveniences, either imaginary or real, that the very imitation of it, in some of its branches, is carefully declined. To say we have not time for this duty, is perhaps not so near the truth as that we are ashamed of it, or have little inclination to observe it. In either case it surely reflects exceedingly to our dishonour, and must be interpreted as a great affront by the Author of our being and mercies. To acknowledge, with our families, our dependance upon the Lord for every comfort we receive; to supplicate every needful blessing, for the day or night on which we have entered; and to commit the concerns of ourselves, our children and domestics, into his gracious hands, with the renewed surrender of all we have, and all we are to him, who has a right to dispose of us as he pleases, and on whom we profess to rely for the numerous exigencies both of body and soul; is so becoming our situation, so expressive of a Christian temper, and so consistent with the will and word of a Christian's God, that it is more than a pity any thing should be allowed to plead or prevail for its neglect! And what blessings can be expected upon that family which is not a house of prayer? And what real religion can be supposed to dwell with the heads thereof, who want inclination or courage to convert their dwelling, in this manner, into a tabernacle for God? Surely the curse of the Lord is in the house of the prayerless wicked, but he blesteth the habitation of the upright. Prov. iii. 33. Let the reader, who has any desire to approve himself to God, and be an example and blessing to his household, seriously consider the impossibility of either of these, while he dare to live in the wilful, deliberate omission of so reasonable, so necessary and so ornamental a service. Let him reflect that his conduct in this instance favours of an infidelity unknown amongst many heathens, and must
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be changed for a better, if he mean to pass for one that fears the Lord, or walks in the footsteps of his Saints. See 2 Sam. vi. 20. Acts x. 1, &c.

On this subject there are some excellent remarks in a Sixpenny Pamphlet, addressed to the heads of families, by Dr. Doddridge; where the reader may see the unreasonableness and iniquity of such a neglect, and, I would hope, may be induced to allow it no longer.

Q. 24. And is this to resemble the Lord?

A. Yes. Be ye therefore perfect, even as (*ωσπερ*, as indeed, or like as) your Father which is in heaven is perfect. Matt. v. 48. Comp. Eph. v. 1.

Q. 25. What are these tempers and this conduct called in the Scriptures?

A. The fruits of the Spirit. For the fruit of the Spirit is in all goodness, and righteousness and truth. Eph. v. 9. See Gal. v. 22, 23.

Q. 26. And is it impossible to approve ourselves as the children of God without a regard to these things?

A. Yes. "For if any man have not the Spirit of Christ, he is none of his," whatever may be his attainments in knowledge, his attachment to orthodox principles, or his value and concern for sound preaching. Rom. viii. 9.

With a view to these fruits of righteousness, and from a desire to have them produced from their own native soil, viz. a new nature, the whole of the preceding doctrines has been explained and enforced. For a good tree cannot bring forth evil fruit, and a corrupt tree cannot bring forth good fruit. The tree must be made good before the fruit can be the same; and then the fruit will bear witness to the excellency of the tree. Matt. vii. 18. xii. 33, 35. "It is of great importance, says an eminent author, to examine ourselves by this test, and not to be satisfied with our knowledge of the gospel, any farther than our consciences bear us witness, that it has produced a real, moral change, in our
tempers,

tempers, conduct and pursuits. For there is a knowledge which is falsely so called." It is distinguished by its effect, "it puffeth up, but edifieth not." Our Lord's declaration deserves our most serious attention. *For judgment I am come into this world; that they who see not might see; and that they who see (imagine they see) might be made blind.* John ix. 39.

It is very possible, yea, very easy, by the help of books, sermons and converse, to acquire an orderly and systematical knowledge of Divine truths; it may be learnt thus like any other branch of human science, and the head be well stored with orthodox sentiments; and there may be an ability to prove and defend them in a way of argumentation, while the heart is utterly a stranger to their salutary influence. Such characters are too common. None make a greater parade and boast of seeing than these persons. None are more ready to censure others for their ignorance: None are more fatally blind. They smile with disdain, when they speak of a self-righteousness founded upon prayers, alms-deeds and sacraments; but are not aware that they themselves live in the very spirit of the Pharisees, so clearly described, and so expressly condemned, in the New Testament. Luke xviii. 9. Their supposed knowledge of the doctrines which they misunderstand and abuse, is the righteousness on which (it is to be feared) they build their hopes, and for which they value themselves not a little: and trusting to this, they despise all those who plead for a stricter practice than they choose, as ignorant, legal and Pharisaic; and discover almost as great dislike to close faithful and practical preaching, as they could do to poison. It is not surprizing, that they who are displeased with the yoke of our Lord's precepts, should seem friendly to the idea of salvation "without the works of the law." Such a mode of salvation suits them: Not because it is self-emptying, and endears the Saviour, but because it affords them an easy, convenient pillow for their slothful mind. It is no wonder they are advocates for the inability of fall n

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man, and are pleased to hear and to read we can do nothing, for they are not disposed to do. Under the government of a proud, sensual heart, prayer in the family, in the closet, and other private duties, are omitted, or negligently performed; and the idea of their necessity, to keep the heart near to God and free from the world, is exploded; and an exhortation to them condemned and despised. Yea, all the exhortations to watchfulness, striving and diligence of every kind, may be evaded, as they think, with impunity, by confessing the charge of their helplessness; or acknowledging we are poor creatures, and can do nothing, and therefore to what purpose should we attempt any thing. "A minister may preach upon points of doctrine, in general terms, and obtain their good word; but if he speak plainly and faithfully to conscience; if he bear testimony not only against dead works, but against a dead faith; against spiritual pride, evil tempers, evil speaking, love of the world and sinful compliances; if he urge a regard to the duties enjoined, and would have every tree known by its fruit; hearers of this stamp will think they do God service, by censuring all he can say, as low and legal trash;" probably give some visible token of their disgust while they are obliged to sit their time, in hearing them, and discontinue their attendance on his labours for a time, or give it with reluctance, lest they should be accosted with the same trash again. "How awful! that people should be blinded by the very truths they profess to believe! Yet I fear such cases are too frequent." God grant a delusion of this kind may never be found amongst us! *For if the salt itself lose its savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and trodden under foot; despised and rejected as worthless.* Matt. v. 13. See Heb. vii. 7. 8. and Newton's Sermons on the Messiah, vol. I. page 227, &c.

Q. 27. *But is it practicable in the present state to pay attention to all these duties? and is it necessary to manifest our love to Christ, or approve ourselves his disciples?*

A. Yes.

A. Yes. It is God that worketh in you both to will and to do of his good pleasure; and he that hath my commandments and keepeth them, he it is that loveth me.—Phil. ii. 13. John xiv. 21. See Matt. vii. 21, 24. John xiii. 17. and Gen. vi. 5.

Q. 28. *By what means does he enable us for them?*

A. By opening our eyes to discern their beauty and excellency, by disposing our hearts and wills to love and choose them accordingly, by enriching us with the comforts of the Holy Ghost, and the joys and delights of his presence, more or less, in every attempt toward them, and giving a new heart for them. Ps. xix. 8, 11. cxix. 130, 30, 14, 16, 35. See Eph. ii. 10.

Q. 29. *Are not so many duties then burdensome to believers?*

A. No. They are their pleasure and delight. For I delight in the law of God after the inward man; and his commands are not grievous but pleasant; for his yoke is easy, and his burden light, to the heart formed a-new to relish them, and brought by the grace of Christ into a voluntary subjection to them, and which thus feels his service to be perfect freedom. Rom. vii. 1. John v. 3. Matt. xi. 30.

The unsanctified mind will account a diligent respect to all the commands of Christ a burden and drudgery: and it has its reason for it; it does not like them all, and so selects only a few, which are the least inconvenient and disagreeable: They want the unbelieving, unrenewed man's heart, and so want all. This reason he does not indeed choose to acknowledge, and he need not. Every one that understands human nature cannot be ignorant of the leading motives and principles by which it is governed, and may have his acquaintance therewith daily increased, by a careful attention to what passes without as well as within him. The actions of men are often to be regarded only as a faithful inter-

preter to the frame of their spirits ; and in religious concerns is in general too plain to be misunderstood ; as this is a subject which seldom requires the disguises that are usually found requisite to preserve friendship, and confidence, in the circle of our acquaintance. It is not therefore difficult to learn why the unconverted sinner is easily overburdened with religion, and always disposed to cry out against having too much. A small quantity will hurt neither his character nor interest, and a great deal will endanger both, and expose him to inconveniences he cannot brook, and subject him to obligations he has no inclination to fulfil. Hence he is glad to do as little as he can well help, and always most glad when he has done with all ; which decency and custom seem to oblige him outwardly to regard. He never thinks he can have too much of the world : and why ? because this has his *whole heart*. He feels it grateful, valuable and useful, and sees it commended. But the riches of the knowledge, love and grace of Christ, he has no value or relish for ; and so will judge every diligent attempt to attain them, and every anxious concern about them, superfluous, unnecessary and burdensome. The Lord is not obliged to him for any thing he does in the way of obedience to him or respect for him ; for he would do without it, if he could with satisfaction, ease and credit ; and will take care to do no more than will consist with these. In a word, he is sadly afraid of performing a jot more than what is required, and will regard the will of God not a step further than is barely sufficient to keep his conscience quiet, and his soul safe with God, and his worldly interest secure with men. If we had a servant that acted upon these principles, could we esteem him ? Should we not rather despise and expose him ? The same disposition, in reference to our great Master, is worthy of the same treatment. To engage in his service, whether as a Minister or otherwise, no further than to serve our own ends, is mercenary, low and selfish. Such service his soul must abhor ; and such service he declares he
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does. The absence of the heart from it, which is necessary to render it our choice, our delight, makes it disgusting in his sight. Prov. xxiii. 26. John xiv. 24. Isa. i. 12. lx. 3. Prov. xv. 8. Jer. vi. 20. vii. 22, 23. If we love him not more than all the world, we love him not at all; and our pretension to religion is but an outward form, and is accounted a solemn mockery: It wants our whole heart to make it consist with the will and word of God, and to free us from the charge of vile hypocrisy.

This might form an apology, if one were requisite, for true believers manifesting a superior concern for the things of their souls than of their bodies. Only let them be allowed to desire and seek Christ and his favour, with the same earnestness the men of this world covet its good things, and value his presence and service above choice silver; and an easy explanation is obtained of their disgusting zeal, and censured diligence. What they profess is only the result of what they feel, and they cannot be indifferent in a case of the last moment; in a case, in which life and death are dependent. They would seize the kingdom of heaven by violence, as our Lord has represented it (Matt. xi. 12.) for it has engaged their heart; it is the chief of what they covet. Alas! that people will not see the wide difference there is, between a form of godliness assumed, and that which has its place in the soul: Which employs the powers of the mind, is incorporated with the hopes and fears, joys and sorrows of the man, and commands the chief disposal of each. Until this be the case with us, custom may dictate, and necessity may seem to urge the use of duties, which the heart neither understands nor loves; but which it may be reconciled to observe, without one grain of faith in Christ, or one spark of love to him. Let the serious reader now reflect for a moment, what an intolerable burden would the service of God be to such a mind as this in heaven, where it is uninterrupted and everlasting! And how indispensable would that world be,

where there is nothing but religion obtains, to the heart that does not feel to love it on earth, and complains of a very little of it as too much! What a blessing would it be too, if, from this, such would be persuaded of the necessity of that distinguishing branch of Gospel truth, and Gospel experience, *Ye must be born again*, or in other words, have another and a new heart: A heart that prefers his service and ways here, by choice; that feels them to correspond with its chief desires, and capable of affording it its sweetest pleasures, and is consequently formed to be happy in a never-ending employment therein. May God remove the deception by which the mere formal professor of Godliness might have been held! and enable him to know that an unsanctified heart could no more relish his will and service in heaven than upon earth, and must be exchanged for a new one, which esteems every one of his commands, and which he has graciously promised for this purpose, if ever his service yields him his greatest pleasure, or is felt his chiefest delight. Ezek. xxxvii. 25—29.

Q. 30. How is it then that believers ever fail in the perfect fulfilment of these, and other precepts and commands, suited to all their different characters, situations and callings?

A. Because they are renewed but in part, or have the old corrupt nature yet living with the new one, so that they cannot do the things which they would, or in the manner they would: Or their power and ability to perform them, is not equal to their inclination and disposition toward them. Rom. vii. Gal. v. 17. Ps. cxix. 4, 5, 20.

Q. 31. What reference did you say these duties must have to Christ?

A. They are to be attended to in his name, can only be done in his strength, or by the supplies of his Spirit and grace to the mind; are the effects of an union with him, who is the fountain of spiritual

tual life and strength, and are the tokens of our love to him and desire to please him in every thing. Col. iii. 17. John xv. 4, 5. Isa. xliii. 21.

Q. 32. Why is it necessary that what we do in his service must flow from a love and regard to him?

A. Because, if we do not truly love him we must seek ourselves, and not him, in all we do; and he that loveth me not, says the Lord Jesus, keepeth not my sayings; for the whole law is fulfilled in this, Thou shalt love. John xiv. 24. Gal v. 14. See 1 Cor. xiii. 3, 13.

Q. 33. But may not some imitate these duties in a partial manner from other principles?

A. Yes. But except our righteousness exceed the righteousness of the Scribes and Pharisees, both in principle and extent, we can in no case enter into the kingdom of heaven. Matt. v. 20. xxv. 41—46.

Q. 34. And can we not love him and his will, without the renewing, cleansing influence of his word and Spirit?

A. No: for the fruit of the Spirit is love. Gal. v. 22. See also Rom. v. 5.

The want of this love, in the judgment of those eminent Divines, who compiled the Common Prayer, was an essential, fundamental defect, or they would not have taught every true worshipper to call upon God in the following most excellent form. "O Lord, who hast taught us that all our doings without *love* (or charity) are nothing worth; send thy holy Spirit, and pour into our hearts that most excellent gift of charity, without which whosoever liveth is counted dead before thee." Collect for Quinquagesima Sunday.

It is, moreover, certain that the Lord looketh at the heart, and perfectly knoweth its most secret workings, in all the employment of the hands or tongue, in a way of worship or duty; and if the fountain be impure, or which is the same, unsanctified by the Holy Spirit, the
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streams cannot be pure in his sight, however they might be applauded by the shallow judgment and partial determinations of men.—The propensity of fallen nature to err on this subject, might probably have been one reason why the Scriptures are so express in remarking, how the hearts of different persons appeared to the Lord, under various disguises; as “He did that which was right in the sight of the Lord, but not with a perfect or upright heart.” 2 Chron. xxv. 2. So in the case of the rebellious, unbelieving Israelites, the whole of their feigned obedience, and lamentable disobedience, is resolved into one and the same cause, “their heart was not right with him.” Ps. lxxviii. 8, 36, 37. Perhaps also it was a sense of the great importance of this deficiency in every hypocritical Communicant, which induced the Compilers of the Established Liturgy to instruct every person, who approaches that solemn ordinance, to beg, that God would “cleanse the very thoughts of his heart, by the inspiration of his Holy Spirit, that he might perfectly love him, &c.” A wise and salutary caution, by the way, to come to that Holy Table, with a heart sprinkled from an evil or polluted conscience, and washed from the defilements of even vain and sinful thoughts, by these sanctifying operations of the Spirit, which, alas! some dare to deny, others to blaspheme, and which multitudes do not regard nor experience. Jude xix.

The misfortune, however, is, that an unsanctified, insincere heart, shuns an examination by a pure word and upright rule, and feels glad to adopt any argument to keep itself in an undisturbed, quiet state, while it avoids it, and is desirous to substitute a rule to suit itself, by which the trial is always in its own favour. He takes it for granted that he loves Christ, because he does not know that he hates him, or that it is possible to dislike his will or reject his word, and fancies his soul is upright in him, because he has not to charge it with the design of murder, theft, hypocrisy, or any particularly criminal vice. He apprehends he performs the

the greatest part of his duty, because he does not omit all, and knows no better motives for doing, or tokens of love to Christ, than those by which himself is governed: Tho' it may be, his self-love will not suffer him to endure the smallest reproach for his sake, submit to the least disadvantage, or observe one command of his word, which subjects him to any inconvenience, or requires the surrender of one darling pleasure. One can hardly contemplate in earnest the day in which the secrets of all hearts shall be made known, and every disguise entirely torn away before an assembled world, without trembling for the fate of such a flagrant imposition; or rather, for those who have been willingly deceived thereby. See Rom. ii. 6, &c. And who, under the influence of such a reflection, can refrain praying that the obstinacy and unbelief of their minds may be removed, before their fearful doom be sealed, and their souls consigned to endless darkness and woe. A better righteousness is proposed to them, and a better hope urged upon them; each of which they absolutely need, and each of which they ought to covet with the utmost concern and diligence, and accept with humility and thankfulness: And what apology can the sinner offer to God at last, for the neglect or refusal of them, but what must reflect disgrace, and bring misery and disappointment upon himself for ever? and what the Lord must reject and resent, to maintain his authority, declare his righteousness, and fulfil the words which he has spoken; and which he has entrusted with us, for our only safe guide, sure support, and final salvation? Heb. ii. 1, 2, 3. and iii. 8, 10, 11. O that they could drop a tear of pity over their own wretched condition! be persuaded to hear the Saviour's voice, and cordially to submit to his most gracious commands! No other way of safety can be pointed out, no other way of happiness can be experienced. God help thee, my fellow sinner, to hear and obey the language of love! before thy guilty, defenceless spirit is compelled to accept the sentence of wrath, "Depart ye cursed," and submit

mit to a just, but irreversible doom ! For then, a great ransom cannot deliver thee.

Q. 35. What do we learn from this chapter ?

A. 1. That to be under the habitual, uncontrouled influence of our carnal mind, in its desires, inclinations, cares, pleasures, &c. is to be in the flesh ; and is the distinguishing characteristic of an unrenewed, unregenerate man, and an enemy of God. Rom. viii. 5, 6, 7. 2. We learn, that an opposition to, crucifying of, or conflict with our fleshly mind, inclined to nothing but fleshly things, and worldly lusts, is the fruit of a new spirit, and the proof of a new state, even an union with Christ, and his most holy will. 2 Cor. v. 17. 3. That the believer's peace and joy in the Lord, and the evidence of his love to him, can only be preserved in the way of a holy, obedient walk with him ; or a putting off the old man, in all its evil propensities and corrupt affections ; and putting on the new, in those Divine dispositions, and that holy carriage and deportment, by which it is ever to be distinguished. 4. We learn, what christianity that is, which the Bible reveals and enjoins as the way to present and future happiness ; it is likeness to God in mind and conduct, effected by the power and influence of heavenly doctrines on the whole man, by the Spirit of promise, and the Spirit of grace. 5. That the great design and use of the doctrines of our Bible have never yet been answered with respect to us, unless we possess this christianity, or feel it our greatest concern to possess it, and are willing to renounce every thing, as dross, which seems to deprive us of it, or prevent our experimental acquaintance with it. 6. We learn, that our love to Christ is but pretence and deceit, while we are unwilling to suffer any thing for his sake, or to submit to be ruled by
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his commands; and that it is one of the worst signs of our state, that we can be satisfied with this imposition of Satan, and delusion of our own wicked, deceitful hearts, and will not be taught better, when we may. John iv. 10. 7. We learn, the superiority of inward and practical godliness to mere formal, dead morality, and how much more honourable to God, and beneficial to the world, is the one than the other. See Tit. ii. 11, 12. 8. We learn, the truth and reason of our Lord's remark, "strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it:" it is disagreeable to flesh and blood, has the disapprobation of the world at large, and is carefully hid from our eyes, by Satan, the Prince of this world, and the enemy of our life. 2 Cor. iv. 3, 4. 9. We learn, the injustice, falshood and malignity of ascribing an immoral, unholy, or useless life to those doctrines, which are designed and formed to promote the contrary, and which have this effect, wherever they are properly received and truly known. 10. That the most effectual method to secure the interest of vital godliness, and the glory of God the Saviour, is to explain the meaning, apply and enforce the tendency of the revealed doctrines of the gospel, both in word and conduct; and to recommend them, by a practical regard to them in our own persons and lives.

C H A P. XI.

Q. 1. *IN what manner have the Scriptures taught us to consider all real Christians, in respect of their state and priviledges?*

A. As

A. As the only happy people in the world ; for, Happy is that people whose God is the Lord. And happy art thou, O Israel ! who is like unto thee. Pf. cxliv. 15. Deut. xxxiii. 29.

Q. 2. Are they then freed from all trouble and affliction ?

A. No. They have, in general, the greatest share of trials and afflictions ; for as many as I love, I rebuke and chasten ; and whom the Lord loveth he correcteth. Prov. iii. 12. Rev. iii. 19.

Q. 3. What then is the design and use of their trials appointed them by the Lord ?

A. To disengage their affections from earthly things, with which they are too prone to be united ; to purge them from the dross of vain desires, foolish purposes and hurtful indulgences ; to endue them with a heart of pity and sympathy for others ; to instruct them in the evil of their natures, and teach them patience and submission ; to endear to them the promises made to, and for an afflicted church ; to sweeten the prospect of glory, free their minds from many incumbrances in the way to it, preserve their relish for it, and animate their desires after it ; to quicken their hearts in prayer, and every spiritual duty ; and finally, to conform them to their afflicted Head and Saviour, who learned submissive obedience by the things which he suffered. Pf. cxix. 25. Exod. xxiii. 9. Deut. viii. 2—5. 2 Cor. iv. 17, 18. 1 Pet. i. 6. Hosea v. 15. Pf. cvii. 13. Heb. v. 8.

The purification of believers, by sufferings, in conformity to their Covenant Head, seems to have been prefigured by the *Brazen Sea*, in Solomon's Temple, which was appointed for the Priests to wash in. 2 Chron. iv. 2--6. Compare Matt. xx. 22, 23. Luke xii. 50. and Heb. ii. 10, 11. In allusion to which, no doubt, the Apostle John saw in vision a glassy sea, before the throne of God ; (Rev. iv. 6.) and like that, emblematic

matic of the troubles and afflictions of believers, and of their purification thereby. See Isa. iv. 4. "In Rev. xv. 2. this sea appears mingled with fire, that is, wrath: (so that of Solomon's, had gourds of the wild vine, a hot fiery plant, the emblem of wrath, and said to be deadly poison, (2Kings iv. 39, 40.) between the rows of bulls which supported it. 1 Kings vii. 23, &c.) and believers are represented as standing on the edge of it; having now gone through their fiery trials, and singing the song of Moses," as the redeemed Israelites did, after having passed through the *Red Sea*, in which they were baptized, and completely escaped the iron furnace of Egypt. Deut. iv. 20. 2 Cor. x. 1, 2. Let the least tribulation the Saints are called to endure, remind them, then, of the impurity in their dispositions, conversation or walk, which may probably require it, and of the glory which shall follow, and for which it is designed as a preparation. Rom viii. 17. Let them remember also, the lightness of their afflictions to what their iniquity has merited, what the tormented in hell sustain, what their heavenly Father could give, and what their dear, suffering Saviour cheerfully bore, to exhaust their malignant venom, and be an example to them, of patience, meekness and submission under them. Heb. xii. 3—11.

Some, however, feel a difficulty in accounting for the many afflictions of the righteous; interpret them as marks of the Divine displeasure, bless themselves, in their prosperous circumstances, and appeal to them as the proofs of their being favourites of heaven. But let them read Ps. xi. 5, 6. lxxiii. 12, 18 xxxvii. 35, 36. xlix. 6, 11, 18. and Luke vi. 24. They have been accustomed to conceive of the situation of the godly, as consisting of nothing but pleasure, and seem disappointed to be told to the contrary: just as the unbelieving, carnally-minded Jews were, in a suffering, instead of a triumphant, universally approved Saviour. Isa. lii. 14. It is true, indeed, that the way to heaven, being the way of obedience, is the only path productive of real peace and happiness, and in this sense, the

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A. No. They have, in general, the greatest share of trials and afflictions ; for as many as I love, I rebuke and chasten ; and whom the Lord loveth he correcteth. Prov. iii. 12. Rev. iii. 19.

Q. 3. *What then is the design and use of their trials appointed them by the Lord ?*

A. To disengage their affections from earthly things, with which they are too prone to be united ; to purge them from the dross of vain desires, foolish purposes and hurtful indulgences ; to endue them with a heart of pity and sympathy for others ; to instruct them in the evil of their natures, and teach them patience and submission ; to endear to them the promises made to, and for an afflicted church ; to sweeten the prospect of glory, free their minds from many incumbrances in the way to it, preserve their relish for it, and animate their desires after it ; to quicken their hearts in prayer, and every spiritual duty ; and finally, to conform them to their afflicted Head and Saviour, who learned submissive obedience by the things which he suffered. Pf. cxix. 25. Exod. xxiii. 9. Deut. viii. 2—5. 2 Cor. iv. 17, 18. 1 Pet. i. 6. Hosea v. 15. Pf. cvii. 13. Heb. v. 8.

The purification of believers, by sufferings, in conformity to their Covenant Head, seems to have been prefigured by the *Brazen Sea*, in Solomon's Temple, which was appointed for the Priests to wash in. 2 Chron. iv. 2--6. Compare Matt. xx. 22, 23. Luke xii. 50. and Heb. ii. 10, 11. In allusion to which, no doubt, the Apostle John saw in vision a glassy sea, before the throne of God ; (Rev. iv. 6.) and like that, emblematic

matic of the troubles and afflictions of believers, and of their purification thereby. See Isa. iv. 4. "In Rev. xv. 2. this sea appears mingled with fire, that is, wrath: (so that of Solomon's, had gourds of the wild vine, a hot fiery plant, the emblem of wrath, and said to be deadly poison, (2Kings iv. 39, 40.) between the rows of bulls which supported it. 1 Kings vii. 23. &c.) and believers are represented as standing on the edge of it; having now gone through their fiery trials, and singing the song of Moses," as the redeemed Israelites did, after having passed through the *Red Sea*, in which they were baptized, and completely escaped the iron furnace of Egypt. Deut. iv. 20. 2 Cor. x. 1, 2. Let the least tribulation the Saints are called to endure, remind them, then, of the impurity in their dispositions, conversation or walk, which may probably require it, and of the glory which shall follow, and for which it is designed as a preparation. Rom viii. 17. Let them remember also, the lightness of their afflictions to what their iniquity has merited, what the tormented in hell sustain, what their heavenly Father could give, and what their dear, suffering Saviour cheerfully bore, to exhaust their malignant venom, and be an example to them, of patience, meekness and submission under them. Heb. xii. 3—11.

Some, however, feel a difficulty in accounting for the many afflictions of the righteous; interpret them as marks of the Divine displeasure, bless themselves, in their prosperous circumstances, and appeal to them as the proofs of their being favourites of heaven. But let them read Ps. xi. 5, 6. lxxiii. 12, 18 xxxvii. 35, 36. xlix. 6, 11, 18. and Luke vi. 24. They have been accustomed to conceive of the situation of the godly, as consisting of nothing but pleasure, and seem disappointed to be told to the contrary: just as the unbelieving, carnally-minded Jews were, in a suffering, instead of a triumphant, universally approved Saviour. Isa. lii. 14. It is true, indeed, that the way to heaven, being the way of obedience, is the only path productive of real peace and happiness, and in this sense, the

Saints are the only happy people in the world. Prov. iii. 17. But their felicity is of a widely different nature from that which their unregenerate neighbours have imagined, or are disposed to covet. Worldly indulgences, and sensual gratifications, which form the sinner's heaven, make no part of it; but are a base alloy, which their chastisements are designed to purge away, or render more and more insipid and tasteless. Tribulation itself is to contribute to their happiness, by working patience, and patience experience, and experience hope. Rom. v. 3, 4, 5. And it is in these, as well as in other dispensations of the Lord's will, they are to read his love, and the tokens of his faithfulness and care. Such gracious discipline is to train them up for himself, and form them to obedience and love. Nor shall one grievance invade their circumstances, or pain their body or mind, but what their tender Father sees necessary, what he will graciously support them under, and what he will recompense to them a thousand fold, sooner or later. The relation he bears to them, the love he has for them, and the charge he has taken of them, oblige him to be attentive to their concerns, and will not allow him to omit the least correction their state may require; but the sympathy and fellow-feeling the dear Redeemer possesseth for his spiritual members, is the result of an experience of the same temptations, trials and afflictions, with which they are exercised; by which means their pains and sorrows become his, and his joys and consolations theirs. Isa. lxiii. 9. Hence they are taught to be exceeding joyful in all their tribulations; to account them a part of their conformity, and the badge of their relation to Christ; and to triumph in the assurance of their soon being swallowed up in glory. This is the portion of those, and of those only, that truly love Jesus, and are beloved of him. Rom. viii. 28.

Q. 4. But if the people of God are usually the most afflicted people, because in general, poor, despised, &c. and

and because their regard for their Lord's commands, and respect to his example, will not allow them to act for their worldly benefit and advantage, like many others; in what does their happiness chiefly consist?

A. In having a God as their Father to apply to, on all occasions, and being allowed to leave all their concerns in his hands, and to cast all their care upon him, with the assurance, from his own word, that he careth for them; and in being permitted to expect every needful help and comfort from him, by virtue of his promise and relation to them: also, in the possession of heavenly peace, and a lively hope of immortality, and an occasional foretaste thereof; in the smiles of a reconciled God and Father, the comforts of the Holy Ghost, and communion with their fellow Saints; the prospect of a victory over Death, their last enemy, and the accomplishment of all their spiritual desires and expectations with Christ, in glory. Eph. ii. 18. 1 Pet. v. 7. i. 3. Ps. lxxxiv. 11. 2 Thess. i. 16, 17. iv. 16, 17. 1 Cor. iii. 21—23. Ps. lxxii. 24, 25, 26.

Q. 5. But if believers are the only happy people in the world, why do not all men desire their state and seek their comforts?

A. Because their happiness is not carnal but spiritual, is not perfectly discerned by the natural man, accommodated to his taste or suited to his purposes; because it is more or less productive of a cross and self-denial, and necessarily disposes and obliges them to follow a conduct and conversation which incurs reproach, by being disgusting to the carnal mind, and contrary to its sensual pursuits, desires and expectations. 1 Cor. ii. 9, 12, 13, 14. Matt. xix. 22, 27, 28, 29.

Q. 6. Have not those, however, who refuse to seek the happiness of the Saints, on the account of the

seeming inconveniences which attend it, some sense of its excellency, and some conviction of the sad difference of their own state, so as occasionally to feel unhappy and miserable?

A. Yes. Their minds, unless awfully blinded and hardened, cannot but perceive the goodness of their principles, and the safety of their state, from the purity of their intentions, the harmlessness of their dispositions, and the uprightness of their walk, tho' their pride, and other tempers, will hardly suffer them to acknowledge them; and their consciences, if not dreadfully seared, will occasionally accuse and trouble them, in the opposite course they choose to pursue. Rom. ii. 15.

Q. 7. Are they not then inclined to honour and respect the righteous, and do them every service in their power?

A. No. They, in general, esteem the wicked and ungodly before them, or at least those, who are only a little moral in their conduct; give them the preference in their acquaintance, favours and good word, and account it no harm, to misrepresent their principles, aggravate and expose their infirmities and imperfections, calumniate their good intentions, ridicule their pretensions, and mark them out for contempt, by some reproachful name, such as Saint, Methodist, &c. Matt. v. 11. See Acts xxviii. 22. and xi. 26.

Q. 8. But what reason can be assigned for their dislike to, and ill-treatment of believers?

A. What the Scriptures observed long ago: Because they do not really know their Divine character, as the Sons of God; because they are not of the world, but are called out of it, so as to forsake its unscriptural, destructive maxims, customs, pleasures, &c. Because they exemplify more religion than the
unrenewed

unrenewed man loves to imitate, and because he is condemned thereby; because also, through a spirit of ignorance and rancour in the world, which belongs to the carnal mind, they deem all their show of godliness no better than useless affectation and vile hypocrisy. John xv. 19, 20. xvii. 14. 1 John iii. 1, 2, 13. 2 Cor. vi. 8, 9.

Q. 9. And is there not cause to suspect them of hypocritical motives in their profession, from the deceit and iniquity of some among them?

A. No. There was a Judas among the twelve Apostles, and the tares and wheat are blended, and must grow together until the time of harvest; and to condemn all for the sake of two or three,* who may prove hypocrites, is contrary to all order and propriety; is classing the righteous with the wicked, and would by no means be allowed, in a case, in which ourselves may be concerned. Matt. xiii. 28, 29, 30.

* Nearly akin to this malignant indiscrimination, is that common objection to true godliness, of such religious societies being usually composed of some of the most infamous characters: and the suspicion of an improper spirit and conduct prevailing amongst them, is thought sufficient to warrant the most uncharitable aspersions, if not the worst misrepresentations. But such unkind censurers should have observed, in the perusal of their New Testament, that the doctrines of Christ, have chiefly approved themselves as Divine, in their amazing influence on persons of this stamp; and that this was so notoriously the case in the preaching of the Son of God himself, that his enemies stiled him, by way of reproach, "a friend of publicans and sinners." Nor did his obliging carriage towards them, and tender concern for them, to make them his disciples indeed, contribute at all to remove the odium, but rather helped to fix it the deeper. So much so, that the stricter

fect of Pharisees, who valued themselves not a little for their abhorrence of all such vile dissemblers, and for their own superior righteousness, imagined themselves justifiable in ranking the Lord of Righteousness with them, and equalizing the disposition and conduct of both. But, while the quickening, transforming power of the gospel, where it was cordially received, was a visible striking refutation of their evil surmise, the gospel itself remained a profound secret to them. They knew not, and would not know its beneficent influence on some, or its excellent design with respect to all, and felt no need of it for themselves. Hence they were rather grieved than pleased with its effects in the most worthless about them, and were ready to charge the extraordinary change exhibited in their conduct, to a mean hypocritical spirit, or some other base motive, rather than to the riches of the grace of Christ, and the efficacy of his truth. Luke xviii. 9, 11. Acts ii. 13. Luke vii. 37—59. And should the malicious calumniators of the same grace, in its pleasing influence on the mind and conduct of some of the more abandoned description of men, be judged worthy of pity for their egregious ignorance of their Bible, they are certainly no less deserving of reproof, for not endeavouring to know it better; especially, while like their bigoted, censorious predecessors, they are too apt to blame others for their diligent use of the means, to understand and practise it better than themselves.

Q. 10. Are these people to be vindicated, then, in their unkind treatment of the professors of Christ and his word?

A. No; far from it: For the commandment is, that we love our neighbour as ourselves, whatever be his religious principles; and to do to others as we would wish them to do to us; but particularly to esteem, and encourage those who are desirous to fear and obey the Lord, is a duty we all profess to regard and approve; and to judge and censure severely, (however persons may *profanely* pray at the time for
God

God to forgive them if they judge wrong), is the way to be so judged of the Lord; has no excuse, in the persons supposed guilty so judged, and is an indirect proof that they possess the same spirit as Satan, the bitter accuser of the brethren. Matt. vii. 2, 3. John viii. 7—11. Rom. ii, 1, 3.

Q. 11. But how do the saints dispense with the disrespect or injury they may receive from the ungodly, on account of the profession of godliness, which their love to Christ, and regard to his will and word oblige them to make?

A. They are taught to pity and pray for their enemies; to consider, that their Lord and Master was treated in the same or worse manner, by the very same spirit, and to submit to it with meekness and patience; to remember, that the Church of Christ has never yet existed without a measure of persecution, and that it is impossible to live godly in Christ Jesus without it now; * to be thankful for the protection of a mild, civil government, against the malign rage of Satan, their grand adversary, expressed in the spirit and conduct of his children and servants; and to rejoice, that the greater is their reward in heaven, who are called to suffer in any degree for Christ, and to be thus conformed to him, their afflicted, persecuted Head. See Luke vi. 22, 23. 1 Pet. iii. 14. 2 Tim. ii. 12. iii. 12. Heb. xii. 3.

* “I do not assert that persecution and reproach must necessarily attend the NAME of a Christian, or that it is not possible to make a high profession of religion under that name, and at the same time preserve or acquire a large share of the respect, riches and friendship of the world; but I maintain with the Apostle, “All that will live godly in Christ Jesus, shall suffer persecution,” more or less. The distinction he makes in these words is observable. So much godliness as may be professed without

without a peculiar relation to Christ, the world will bear; sobriety, benevolence and a good moral conduct, they will applaud; even prayers, fastings and other acts of devotion may be commended: but, to live godly in Christ Jesus (of which this is not half) so as to inculcate the worthlessness of our own works in point of contributing any thing toward our salvation, to profess the alone sufficiency of Christ's righteousness to justify us before God, and the necessity of being born again by his Spirit to be his children—to follow his word and commands whoever it may disoblige, or, in other words, to obey God rather than man, and to believe and affirm there is no other way to heaven—this the world cannot bear; this will surely provoke the contempt or hatred of all who have not the same spirit, whether accounted christians or infidels, papists, or protestants. I acknowledge, with thankfulness to God, and to those whom he has placed in just authority over us, that the interposition of stripes, tortures, imprisonment and death, in matters pertaining to conscience has no longer place in our happy land. The spirit of persecution is indeed under restraint, by the wisdom of our laws, and the clemency of our princes, but we have no ground to believe it is extinct, rather we have sufficient evidence of the contrary. It is too notorious to be concealed, that scorn, invective and calumny, (which can act unrestrained by human laws) are employed for the same ends and purposes, which in other countries (and more than once in this) have been more speedily effected by sanguinary edicts." Would to the Lord, the enemies of Christ, his word, his people and his ways, would but consider, how unavailing against either, their malice and indignation are, how wicked and diabolic the principles themselves be, how offensive every token thereof is to the great Head of the Church, and how much he is bound to punish it, and protect his; how often many oblige themselves by their forms of devotion to exercise gentleness and kindness to all, without distinction, and to rejoice in the least appearance of godliness; and how certainly will a contrary temper and conduct,

duct, towards any who may possess and profess more religion than themselves, procure the heaviest doom; in the day when the Lord Jesus shall be revealed from heaven, to take vengeance on all the adversaries of himself and saints; and when, even their hard speeches which they have spoken against either, are to meet with a just recompence of reward! Jude 14, 15. See 2 Thess. i. 4—9.

Q. 12. But may not some suffer for what is wrong, under pretence of Christianity, and glory in it as the effect of their religion and respect for Christ?

A. Yes. But if any man suffer as an evil speaker, or evil doer, or for any temper or conduct which is not agreeable to the word of Christ, let him not glory on this behalf, for it is not for religion that he suffers, but for want of it. 1 Peter iv. 15. ii. 18, 23.

Q. 13. But what is the reward which the Lord the Saviour has taught his Saints to expect, who are willing to follow his example and word, whatever disadvantages and suffering it may expose them to? See Rev. xiv. 4.

A. An hundred fold even in this life, returned in the manner his wisdom sees fit; and in the regeneration, when he shall sit on the throne of his glory, they, who from love and attachment to him, to his people, his cause, and his ways, have endured loss, reproach, or any injury, are to reign with him, and to be exalted to thrones of dignity and glory with him, and possess the incorruptible inheritance, promised in his word to them that thus love him, as heirs of God, and co-heirs with Christ. Matt. xix. 27, 28. Rom. viii. 17, 18. 2 Tim. ii. 12. James i. 12. See Acts iii. 21. i. 6, 7.

Q. 14. Are the sons of God then, to attend the personal reign of Christ on earth, and possess for ever that glorious paradise, which is called by the name of "New heavens and new earth."

A. Yes;

A. Yes; for the upright shall have dominion, in the morning of the resurrection; and the kingdom, and the dominion under the whole heaven shall be given to the saints of the Most High; and they shall be priests of God and of Christ, and shall reign with him a thousand years; and they shall take the kingdom, and possess it for ever, even for ever and ever. Ps. xlix. 14. Dan. vii. 27. Rev. xx. 6. Dan. vii. 18. Rev. v. 10. 2 Tim. ii. 12.

In this sense have many learned and excellent commentators understood Matt. xix. 28. as cited in the preceding answer; and the word regeneration, pointed in the manner it is there, and in many ancient copies of the Greek Testament, easily and naturally applies to the first resurrection, or the regeneration of the saints that sleep in Christ, which is to precede that of the wicked a thousand years. 1 Theff. iv. 15, 16. Rev. xx. 5. In this morning of a new and endless life, (of which a regeneration from the death of sin is a figure John v. 25. Eph. ii. 1.), the righteous, who are now, in a great measure unknown like their divine master, when on earth, shall be made manifest, in all the excellency and dignity of their character as related to the Lord of heaven and earth, and be no longer subject to the sorrows, afflictions or disgrace, which many of them have incurred and willingly endured, from faithfulness to their consciences and God, and love to the souls of their fellow men, and which have often contributed to conceal their real character and high claims, from a blinded, partial world: For the Lamb that is in the midst of the throne shall lead them unto living fountains of waters, or never ending joys, and God shall wipe away all tears from their eyes. See 1 John iii. 1, 2. Rev. vii. 15, 16, 17. Isaiah xxxv. 10. and Ps. xxx. 3, 5. This *manifestation*, or revelation of the sons of God, appears so just and reasonable, so requisite and certain, that the whole creation is represented, by a figure, as earnestly expecting it, and waiting for it in

in hope ; seeing that (οτι) the creation itself also shall be delivered from the bondage of corruption, to which it was subjected by Satan, and the sin of the first man, into the glorious liberty of the children of God. Rom. viii. 19, 23. To this distinguished event also, there seems a plain allusion in the institution of the jubilee under the law ; since the heirs of God are to be redeemed from all their forfeitures, shall obtain perfect freedom from every evil, purchased for them ; be restored to the eternal inheritance allotted to them, by their heavenly father ; rest from their labours, or difficulties and miseries for ever ; and be supported in life and happiness by what the paradise of God shall produce ; and the whole be introduced by the voice of the archangel, and the trump of God. See Lev. xxv. 8, &c. 1 Thess. iv. 16. After the expiration of this thousand years of the saints personal reign with Christ, says a great writer, succeeds the resurrection of the ungodly, and the general judgement, many of whom have been dispersed to the different quarters of the earth during Satan's confinement in the bottomless pit, and the saints' (consisting as well of believing Jews recalled to their ancient inheritance, as of Gentiles) encampment in the promised land, or breadth of the earth, as it is called in Isaiah viii. 8. Rev. xx. 9. where Satan, (again set at liberty for a short season) collects these his emissaries, and vigorously attacks the inheritance of the blessed ; but whom the Lord will finally destroy, by some sudden, extraordinary interposition of his power and indignation, (Rev. xx. 7, 8, 9. Compare Is. viii. 9, 10. and xxxvii. 22, 36.) : and after the general judgement, commences the destruction of the earth and heavens, by fire, and the formation of new ones, prepared for the reception and accommodation of the church, the New Jerusalem, which is described as coming down from God out of heaven, when this scene is finished, to take an everlasting possession of them. See Rev. xx. xxi. with Dr. Newton's (Lord Bishop of Bristol) remarks thereon, vol. 3. " Almighty God, with whom do live the spirits
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of them that depart hence in the Lord, and with whom the souls of the *faithful*, after they are delivered from the burden of flesh, are in joy ; we meekly beseech thee, shortly to accomplish the *number* of thine elect, and to hasten thy kingdom ; to raise us from the death of sin unto the life of righteousness, that when we shall depart this life, we may rest in Christ ; and that at the general resurrection in the last day, we may receive that blessing which thy well-beloved son shall then pronounce to all that *love* and *fear* thee ; saying, Come ye blessed of my father, receive the *kingdom* prepared for you from the foundation of the world." Burial of the Dead.

Q. 15. *What then is the design and use of the general judgment ?*

A. That every one may receive the things done in his body according to that he hath done, whether it be good or bad ; that even the unrighteous and unholy may receive the commendation of any good they may have done, though they must be sentenced to death for their rejection of Christ, and disobedience to his gospel, and called to answer for every thought, purpose, wish, word and act against the Lord's children. That the righteous, also, may be vindicated to their faces in their superior principles, motives and obedience ; their reward be conferred by the consent of their enemies, and every tongue that would rise against them be for ever silenced and condemned. 2 Cor. v. 10. Luke xiv. 14. - John v. 29. Rom. ii. 6. xiv. 10. Rev. xx. 12. See also Matt. xxv. 31, 44. and Isaiah liv. 17.

Q. 16. *Is there no other use of the general judgment ?*

A. Yes ; that God might appear, and be pronounced, just, by all his rational creatures, in the dispensations of mercy and righteousness toward his children, and indignation and wrath toward his enemies. That the condemnation of the wicked might

might be acknowledged to be of themselves, who will not submit to the government and rule of the Lord Christ and his word, and the salvation of the righteous, of his free, undeserved mercy, who meekly and humbly accept both, and choose to be subject thereto: and that he might receive the honour and praise of his justice, in the righteous punishment of the one, and of his grace in the just and gracious acquittal of the other. Rom. ii. 1—16. iii. 5, 6. Rev. xv. 3, 4. xvi. 7. 2 Theff. i. 6—10. Luke xix. 27. Rom. ii. 5.—The day of the revelation of the righteous judgment of God.

This is the day for which all other days were made, to which they have all a reference, and in which they will all be speedily swallowed up. The day which stamps immense value and importance upon every moment we possess, and will infallibly determine how it has been employed. The day which will bring every soul of us to the righteous bar of heaven; and ascertain, with the utmost precision, the real state and character of each: When the secrets of all hearts shall be brought to light, by the book of God, and the book of conscience, publicly read, and openly published. Rev. xx. 12. When all the unbeliever could have done for God, all he has not done, and all he has thought, said and done against him, shall be weighed in the balance, and examined by the rule he has given us. John xii. 48. Rom. ii. 12—16. When the daring sinner, and the more decent offender shall give an account of himself to God, with the benefits and privileges each may have enjoyed: When the disobedient and unbelieving of every class and description, shall see their Judge, await their sentence and hear their doom: When the bold blasphemer shall stand and answer for his oaths and imprecations, by which he may have secured gain, affected greatness and pomp, diverted his company or gratified his rage: When the infamous liar, the cruel slanderer, the secret or open thief, the vile adulterer,

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the publick or private sabbath-breaker, and the beastly drunkard, shall be arraigned for their respective offences; be convinced of the infinite purity and reasonableness of those laws they have set at defiance, despised and denied; shall learn the guilt of their transgressions, the injury they have occasioned to others, and submit to the fearful curses annexed to them, and threatened against them: See Matt. xxv. 41. and Deut. xxix. 19, 20. When each shall know that sin is not a trifling thing, but an act of rebellion against the God of Heaven, and of wilful murder against the life of his own soul—When also the fearful and unbelieving, who have shunned the profession and conduct the gospel requires, from motives of human policy, worldly interest, and idolized reputation; have refused to own and acknowledge the Saviour in the way he has enjoined, lest they should suffer in either, must be ranked with his enemies, and in the fore-front of all. Rev. xxi. 8. And when the indolent, lucrative, unholy minister of God's word, shall answer for the blood of souls (perhaps thousands) which have been trusted with his care, and may have perished thro' his unfaithfulness and neglect, counsel or example, and receive the heaviest doom. See Heb. xiii. 17. Zech. xi. 17. Ezek. xxxiv. 2—10. xxxiii. 8, &c. Luke xii. 42—47. When all who have refused to accept Christ (so far as they might) in all his characters and offices, doctrines and institutions, precepts and commands, will be deemed his adversaries, charged with rebellion against him, and reckoned with accordingly. Luke xix. 27. The day when the Lord Jesus will be revealed from heaven with his mighty Angels, in flaming fire, and with ten thousands of his Saints, to be glorified in these, his despised, faithful ones, and to honour them with a seat at his right-hand, and with the glory which, as heir of all things, he had with the Father from eternity: To take vengeance on those also that KNOW not God, and that OBEY not the Gospel of our Lord Jesus Christ: who shall be punished (says the Scripture) with everlasting

lasting destruction from the presence of the Lord, and from the glory of his power: be banished to a state of eternal distance from the beatifying light of his countenance, and so to a state of the most dismal gloom and insupportable anguish and horror. 2 Thess. i. 7—12. See Matt. xxv. 30, 46, &c. Seeing it is a *righteous* thing with God, to recompence indignation and wrath, tribulation and anguish upon every soul of man that doeth evil, or that refuses to be subject to his righteous and gracious laws; and glory, honour and peace to them, who, by patient continuance in well-doing, amidst injuries, trials, opposition and difficulties from various quarters, have sought his will, preferred his favour, esteemed his interest, loved his children, and followed his ways, thro' evil as well as good report. See Rom. ii. 6, &c. Luke xxii. 28, 29, 30. and Matt. xix. 27, 29.—And O! what an august appearance will this tremendous Judge exhibit! before whose face the heavens and the earth must fly away, as unable to sustain the blaze of his uncreated glory. What surprising displays of his power, righteousness and justice will be visible; by which the unrenewed, unhumbled, and consequently insincere professor must be appalled and terrified; his hypocritical pretensions to godliness be exposed, his vain, unscriptural hopes be confounded, his boasted pharisaic righteousness rejected, and his guilty, naked, defenceless soul overwhelmed with the sense of his own hidden iniquity, the holiness of the Divine Majesty, and the purity of the divine law, and sentenced to the agonies of everlasting despair. See Isaiah xxxiii. 14. and Ps. l. 16, 17, 21, 23.—For what will he say, or what can he do, to appease that wrath he has incensed, to compensate for that injury he has offered to Christ and to his gospel, or avoid that destruction which is the unavoidable consequence of his pride and disobedience, in rejecting the only way of salvation, to follow one more agreeable to his own foolish imagination, and sensual inclination, but hateful to the eyes of Jehovah's holiness, and contradicted by the word of

his mercy and truth; that destruction too, of which he has, or might have been repeatedly admonished, but which he would not believe. What a world of iniquity will this most righteous Judge also bring to light! and what a load of misery must the obstinate, secure, and unsanctified, condemned sinner be consigned to endure, when God shall bring every work into judgment, with every secret thought! Eccles. xii. 14. No more will he scoff at the saints for their sanctity; no more account them fools and their end to be without honor, (Wis. v. 4.); and no more justify himself or others in his unkind treatment of them; or count light of his disregard to the gospel they have honoured, and of the contempt he has shown to the means of grace, in which they have been benefited. Things appear to him now as they really are. The veil of ignorance is torn away. He sees, he feels, he laments. He believes seriously what he once ridiculed as enthusiasm and fanaticism. The gospel is no more a jest; the eternal life of his soul is no more a trifle. The world is now in his esteem, the empty delusion which it is represented; and the man that loves it, covets it and makes it his dependence and delight, most fatally deceived. All that the men of God, the faithful servants of Christ, have told him, in kindness and uprightness, and which he has affected to disbelieve and despise, as unlikely and untrue, is now come to pass. 1 Sam. ix. 6. See Luke xvii. 26—30. and Heb. xi. 7. But alas! his eyes are opened when it is too late. His fear is come upon him when there is no relief. No hope can he entertain of life: No prospect of a release from death eternal. He has lost his soul, and in this has lost all—His privileges and advantages must all be brought into the account of his condemnation, and his neglect or abuse of all, aggravate his wo:—What calls of mercy slighted! What salutary admonitions and instructions rejected! What checks and remonstrances of conscience stifled and overcome! What warnings of Providence and Grace disregarded or disobeyed! What precious promises

mises overlooked and undervalued! What awful threatenings disbelieved and contemned! What perfect and reasonable commands violated! What a Saviour despised! What precious blood trampled under foot! What repeated and solemn calls rejected or trifled with! What means of grace misimproved! What golden moments irrecoverably lost! What talents hid or misused! What kindness and mercies perverted! What a salvation neglected! What a precious soul ruined! What guilt incurred, and what wrath treasured up! What a Judge to face! What a heaven lost, and what torments to endure! O! What a dismal account! What a solemn day! What an awful scene! Who can contemplate it in earnest, without feeling for the case of those who must meet it, and who, nevertheless, are labouring to forget it! Dear fellow sinner, the Judge is at the door: You cannot avoid him: Prepare therefore to meet thy God, and to answer to the innumerable charges he has in reserve against thee: "for we must all appear before the Judgment-Seat of Christ to give an account."—There may, probably, be little occasion to reprove thee for the multitude of thy sacrifices, which might have been continually before him; in which thou mayest trust, and of which boast not a little. It may be for something else he will condemn thee: For hating, or not seeking and coveting Divine instruction above every thing, and for casting his word of purity and life behind thee: For forgetting, and so disregarding God the Saviour, to secure thine own pleasure, and follow thine own fleshly will. Ps. l. 8, 17, 22. Of this, his servants now warn thee, and to prevent this are willing to be despised by thee—Now therefore is the day of thy salvation. There is none other to be afforded. If it be trifled away, how shall you escape the condemnation of the wicked, or the damnation of hell. Heb. ii. 3. Soon the hour of life will expire: the door of hope will then be shut, and thy doom for ever sealed. Remember that misery in eternity, succeeds the delights and gratifications of

sense in time. Luke vi. 25. It is a Scripture maxim. No cross, no crown. Matt. xvi. 24. xix. 27, 28. "Ye have lived in pleasure on the earth," and ye must live in pain in your turn. God is not mocked. His word is sure. He means what he says, and he will do what he means. He has visited with the most dreadful judgments those whom he had threatened (See instances upon instances of it in his word) and he will not spare such as imitate them in unbelief and disobedience. His anger is indeed slow, but it is awful and sure. O! harden not your heart. Hear his voice inviting you to him before you hear it pronounce the word, Depart from me, ye cursed: for then, no heart will pity thee, and a great ransom cannot deliver thee. Flee the impositions of Satan, and the snares of life. They are laid for your ruin, and will effect it, unless you escape as a bird from the fowler. Your pleasure is but for a moment; your pain will never end. Greater pleasures are in Christ. His ways are pleasantness itself. His yoke is easy; his service perfect freedom, and the end everlasting life.

He calls you to happiness. You cannot be happy without him. You are not. Do you not feel miserable at intervals? and do you not dread what is to come? Why will you die? O! submit to his word. Be persuaded to accept his service. Follow his saints. Tho' for the most part poor, they are "the excellent of the earth, and will shine brighter than the sun in the firmament for ever." Ps. xvi. 3. Matt. xiii. 43. Forsake the counsels of the foolish. They are destructive, tho' sweet. They yield not present peace, and will surely terminate in future disappointment and shame. Prov. xii. 5. O seek life. If you have it at the expense of worldly ease and profit, it is cheap to a condemned sinner. But the blessing of the Lord maketh rich, and addeth no sorrow. Renounce your sin at the Saviour's cross. He bled to cancel and remove it. It must be forgiven: You must be cleansed from it, and be made a new creature, or sustain the curse of it for ever. Christ

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can do all for you if you are willing he should, in the way his word has revealed; in the way his Ministers tell you. If you are willing to part with all, or to count all nothing for him, you shall find all in him. If you are not, be assured you value him not as you should do, and your disobedience will meet with a just recompense of reward. Think not, neither object what will the world say if you become a saint. But remember a Saint you must be, or be numbered with sinners, sentenced to endure the wrath of God. Ps. ix. 17. Better suffer in reputation or temporal interest, if these come in the way of our obedience, and confess the Saviour, than "gain the whole world and lose your soul." (Matt. xvi. 26.) be denied of him and spurned from his glorious presence. Matt. x. 32, 33. Accept the cross then, with patience: There is no other safe way. It is the way the Lord himself trode, and the way he has prescribed: The way his followers choose, and the way which evinces their love to him. Joy attends it here, and greater joy awaits it hereafter. Heb. xii. 2. James i. 12. In brief: You cannot answer him for your sin. You cannot support his fiery indignation. You cannot endure the worm which never dies. Flee therefore from the wrath to come. Every day you are nearer it, while you are strangers to his pardoning love and regenerating grace; while you are untaught by his Spirit, and uninfluenced by his holy word, in your designs and purposes, in your inclinations and affections, in your tempers and conduct. Fly to the feet, and fly into the arms of the gracious Saviour: for he is able to deliver, unto the uttermost, all that come unto God by him; and is bound to punish, without mitigation or end, all that forsake, refuse or disobey him. Heb. iii. 11. Mark xvi. 16.

Sinners, awake betimes; ye fools, be wise;

Awake before this dreadful morning rise:

Change your vain thoughts, your crooked works amend,
Fly to the Saviour, make the Judge your friend.

Then join ye Saints, wake every chearful passion;

When Christ returns, he comes for your salvation.

WATTS'S PSALMS.

Q. 17. What now do we learn from these things?

A. 1. That a state of ease, affluence and prosperity, however pleasing to flesh and blood, is by no means always good for us; also, the thankfulness which believers owe to the Father of Mercies, for using his rod for their instruction, submission and benefit, since they are ever subject to be proud, careless, sensual and secure without it. *2.* We learn, when his afflictive dispensations toward us may be considered as a token for good: When they wean our affections from earthly things, and promote a spirit of patience, humility, heavenly-mindedness and obedience with reference to God, and pity, tenderness and prayer, with respect to our neighbours, exercised with the like or different trials. *3.* We learn, that tho' trials and afflictions, of various kinds, are usually the lot of the Saints, yet that they cannot possibly be miserable under the most oppressive ones, while they have a tender Father to fly to, trust and hope in, the voice of whose rod is love to his children, and its design a greater conformity to his will, and a preparation for the perfect and everlasting enjoyment of himself in glory. See 2 Cor. iv. 17, 18. Ps. ciii. 13. and Rev. iii. 19. *4.* We learn, how much the ignorant and unrenewed part of mankind are mistaken in their views of the troubles and crosses of believers, which are their best blessings in disguise; and what cause they have to fear, lest the prosperity and indulgence, honour and distinction, which they are so solicitous to secure, be only the means of increasing insensibility and indifference to the things of God and their souls, occasion greater worldly-mindedness, more forgetfulness of the Lord here, and more awful punishment from him hereafter. See Ps. lxxiii. 18. Prov. i. 32. Luke vi. 24, 25. and

and xii. 48. 5. We may learn, that it is not for the sake of *appearance* in religion, that the saints make a more public profession than some of their neighbours approve, but because they cannot restrain the sense of the obligations they owe to the grace that hath saved them, or are too deeply impressed with the conviction of the necessity of honouring those means which the Lord has appointed, for communicating and increasing that grace, to omit or neglect them: because they are called to let their light shine, and are commanded to confess him before men (or openly profess his name and interest) on pain of being denied and disowned by him, before the Angels of God; and because they cannot conceal their attachment to him and respect for his people, ordinances and commands, without injuring their consciences, contradicting their feelings, violating their peace and impoverishing their souls, obeying a corrupt nature, and departing from the example of their Lord and Master, and all his holy Prophets and Apostles. See Matt. v. 11, 16. x. 32, 33. and Luke ix. 26. 6. We learn, the grand cause of all envy, hatred and uncharitableness, toward those who profess more religion than the world at large; such a profession reflects upon their goodness, or insinuates it is materially defective and imperfect, and so hurts their pride by opposing their high opinion of themselves; it also intimates, that such professors arrogate to themselves more discernment than the learned and wise about them, and count little of any body's religion but their own; which is an affront to the admired wisdom of some, or reputed piety of any. See 1 Cor. i. 18—29.

Here the very spirit and occasion of persecution in religion, seems to have originated, in the first-born of the fallen apostate parents of mankind: His brother's
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works were righteous, and his own were evil : (1 John iii. 12.) and upon this principle has it been continued and exemplified, in all its bloody or milder effects to the present day. The believers superior regard to godliness, is a practical denial of the merit or sufficiency of his neighbours; and while it appears to exalt himself, in that proportion depresses and eclipses him : his pride is hereby offended, more or less, and his spirit grieved; his indignation is aroused, and his uncharitableness set on the wrack, to invent, discover or magnify a blemish, or to conceal or misrepresent an excellency.—Such is the consequence of being in the flesh; at enmity with God, and all real goodness, by his Spirit. See Gal. iv. 29. But from all such pride, envy, hatred and uncharitableness, let us beseech the good Lord to deliver us.

7. We learn to remark with the Apostle, that if the righteous *μολις scarcely* be saved, that is, thro' difficulties and trials, labours and afflictions (Comp. Isa. xliii. 2. Acts xiv. 22. Matt. vii. 14.) where must the ungodly and the sinner appear: for if judgment and tribulation be requisite for believers, what must the end of those be who obey not the gospel, but dare to live in an allowed disobedience to it, and contempt of it. 1 Pet. iv. 16—19. 8. We learn, what a material difference will speedily take place in the appearance, characters and states of the sons of men. The meek and despised Saints, who, in conformity to their lowly, rejected Saviour, and by the influence of the same Spirit, have submitted with patience to the insults or injuries of the proud, malicious, or overbearing, shall be exalted to the possession of the earth, and to seats of honour and dignity, in the presence of their greatest enemies, with their meek and suffering Lord: while those, who have ruled them with the tongue of calumny and falshood, the rod of power or oppression,

pression, or the influence of wealth, must submit to endless debasement, ignominy and wretchedness: for these shall go away, with all that obey not the Gospel of our Lord Jesus Christ, into everlasting punishment, but the righteous, the poorest and most despised not excepted, into life eternal. Matt. v. 5. Ps. xxxvii. 9—15. 1 John iii. 1, 2. Matt. xix. 28, 29. Mal. iii. 15—18. iv. 3. 9. We learn, how little cause the Saints have to complain of the hardships and grievances they may endure from earth or hell, from their profession of, or zeal for their gracious Master; seeing that great shall be their reward in heaven for their love and adherence to him and his, and soon their entrance upon it; but how much reason the careless, self-righteous, worldly-minded, wicked and unrenewed of every description, have to “*weep and howl* for the miseries that are coming upon them;” how little their present joys, concerns, possessions and pleasures will compensate for their loss of endless glory, and for their endurance of endless torment; and what cause there is to seek the Lord while he may be found, and to value his favour and approbation before the whole world; to revere the character, esteem the persons, follow the steps, and covet the dispositions and blessings of his children, notwithstanding the disrespect or disadvantages they may seem to incur from a crooked and perverse generation:—to secure, in short, the hope of life, thro’ the Spirit of promise, as the one thing needful, and an inheritance among them that are sanctified by faith in Jesus Christ, before the coming of the great and dreadful day of the Lord.

10. We learn, “that seeing we look for such things as we have been describing, what manner of persons ought we to be in all holy conversation and godliness!” How detached from earthly cares and joys!

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How watchful, humble and heavenly minded ! How careful to please the Lord, and how fearful of offending him ! Yea, how diligent in all the means of grace, and duties of his word and will, " that we may be found of him in peace, without spot, and blameless." 2 Pet. iii. 11—14. See Luke xii. 41—48.

What a pity is it, that a punctual conformity to the tenor of this exhortation of the Apostle, should want the approbation of thousands of professing Christians to give it countenance ; and that not a few should shun an obedience to it for want of that approbation ! But what a greater pity, that such an obedience should constitute the most odious part of a man's character, in the judgment of any, and be treated as the most scandalous offence he can be guilty of ! Yet it is too notorious to be concealed or disputed, that a steady regard to the will of God, like this, which disregards all that would oppose it, or holds every thing else in subserviency to it, can be less easily dispensed with, by the generality of mankind, than open wickedness ; and more frequently secures a person enemies, or disoblige his friends. See Acts v. 28, 29. Too many have no notion of such strictness in religion, (tho' not a jot more than what our heavenly father has enjoined, if so much, See Col. iii. 17.) no patience with it, and no charity for those who are labouring to exemplify it. It is accounted superfluous, unnecessary, affected and ridiculous : (Not by the real christian, by the way, but only by the pretended one) : And whatever excellencies of character or disposition a man may happen to possess, this, like the dead fly in the ointment, will spoil all. The profanation of the Lord's Day is trifling, and will pass unnoticed ; the horrid vice of swearing is pardonable, and will be readily excused, perhaps with a laugh ; drunkenness, and the infamous practice of whoredom will be overlooked in some, as mere peccadillos, and a violation of other plain divine precepts find an easy apology :

apology : to be *over righteous*, that is, to love and fear the Lord above the common rate of professing christians, or to follow the will of Christ contrary to their opinion and inclination, or to the apparent injury of our temporal interest or admired reputation ; this is a crime for which there is no excuse to be admitted, and to which no quarter to be given. In fact, it requires little proof, that our religion must truckle to the humours of men to obtain their approbation, and that whoever dares to obey God rather than them, must expect to be deemed weak, or something worse ; and submit to be distinguished by a name, which signifies what the imposer chooses to affix to it, and what the multitude agree to despise. Such a turning of things upside down, the Lord more than once complains of, with indignation, the Christian cannot but lament, and must labour to expose. Should a reader of this depraved complexion happen to cast his eye upon this page, I will solicit his further attention to the subsequent, pointed address of a writer of distinguished eminence, both as a scholar and a Christian : “ Do you really think it possible, that any man can love God too well, or serve him with too much zeal and diligence ? — Do you suppose, that there is a saint in heaven who repents of his zeal and diligence while on earth ? or a sinner in hell, that justifies his scoffing at serious godliness ? or do you imagine, that you yourselves shall approve of such conduct when you come to die, and boldly defend it at the tribunal of Christ ? — What can be more unfair, than to scoff at men for being, in truth, the very thing that you pretend to be ? you call yourselves Christians, and at the same time deride those who are Christians indeed. It is your professed belief, that Christ shall judge the world : and when others are giving all diligence that they may be found of him in peace, they are reviled and hated by you on that very account ; nay, which is still more injurious, they are branded with the odious name of *hypocrite*, by those very persons who themselves are the most impudent hy-

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pocrites upon earth. For tell me, thou who retainest the name of Christian, what grosser hypocrisy can be imagined, than to dislike the serious practice of thy own profession, and to reproach others for living by the influence of those very principles which thine own false tongue professeth to believe?" Waker's Sermons, Edin. Vol. II. Be awakened then, ye self-deceivers; and know, that this religion, of *giving up ourselves to the service of the Lord, and walking before him in holiness and righteousness,*" which you affect to censure and disavow, is what you profess, and must cordially love, and openly exemplify, or be charged with the basest dissimulation, and treated accordingly. See Tit. i. 16. and Ps. l. 4, 16, 17, 20, 21.

C H A P. XII.

Q. 1. *YOU told me before, that the Jewish rites have been long abolished, circumcision and the passover among the rest; but, if the Apostle says, "Circumcision profiteth much every way," and that "Moses through faith kept the passover;" what has the Lord appeared to appoint his church in the room of these?*

A. Baptism and the Lord's supper. Col. ii. 11, 12. 1 Cor. v. 7, 8.

Q. 2. *And are believers strictly commanded to observe these ordinances?*

A. Yes: "Go ye therefore and disciple all nations, baptizing them," &c. And, "This do in remembrance of me—for as often as ye eat this bread and drink this cup, ye do shew forth the Lord's death until he come." 1 Cor. xi. 26. Luke xxii. 19. See Matt. xxviii. 19, 20. and Mark

Q. 3.

Q. 3. What is baptism?

A. A Christian ordinance, in which water is applied to the child or adult, in the name of the Father, (in the name) of the Son, and (in the name) of the Holy Ghost. Matt. xxviii. 19.

Q. 4. What is the design and use of the water, in baptism?

A. To represent the regenerating and sanctifying influences of the Spirit of God, according to Isaiah xliv. 3. and Ezek. xxxvi. 25, 26. and to intimate the necessity of this sanctification of the Spirit upon the heart; also to be the terms of admission into the outward, visible Church of Christ, and to be a sign or token of that covenant, which God has made with believers in Christ, and with their children after them; of which covenant of grace baptism is a new dispensation, as circumcision was the old. See Tit. iii. 5, 6. Acts ii. 38, 39. 1 Peter iii. 21. and Gen. xvii. 11.

Q. 5. Does not then, the baptism of water make us the children of God?

A. No; but that which baptism signifies: for baptism itself only makes us Christians in name, or initiates us into the outward or visible church; being only an outward and visible sign of the nature and effects of an inward and spiritual grace, either received or required. See John iii. 5. and Acts viii. 13—23.

Thus outward circumcision did not make the descendants of Abraham real or spiritual Jews, that is, the true worshippers or confessors of Jehovah, but only nominal ones; uniting them to the Jewish church, and entitling them to its external privileges and benefits; the reality of that character being the effect of the circumcision of the heart, by the renewing grace of God; of which, the circumcision in the flesh was, like baptism, a significant

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nificant figure. See Rom. ii. 28, 29. Rev. iii. 9. But, though baptism do not make us Christians, this is no reason why it should be omitted, or lightly esteemed: for upon this principle every other outward ordinance may be disregarded, and the Lord enjoin their observance in vain. Circumcision was but a Jewish institution and an external rite; yet it was appointed of God, as an expressive sign of a new nature, and taught its necessity, and was observed by the Old Testament Church upon pain of his displeasure; and Moses, let it be remembered, had nearly forfeited his life for its neglect. See Gen. xvii. 14. and Ex. iv. 24, 25. The ordinance of baptism, like it, is a seal and pledge of God's covenant with believers in Christ, and its neglect implies a contempt and ingratitude which it becomes him to resent.

Q. 6. What is meant by the inward and spiritual grace, of which our outward baptism is a figure.

A. A death unto sin, and a new birth, by the Holy Spirit, unto righteousness: for being *by nature* born in sin, and the children of wrath, we are by this spiritual grace, or new birth unto righteousness only, made the children of grace, and the children of God. See Rom. vi. 1—11. John iii. 5. Ezek. xxxvi. 25, 26. and Church Catechism.

Q. 7. But what are our reasons for believing that baptism hath succeeded into the place of circumcision?

A. 1. Because circumcision is said to have been profitable to the Old Testament Church for the purpose for which it was ordained of the Lord; and it is hardly probable such an ordinance would have been discontinued by the New Testament Church, without some other, as significant and binding, in its room. Rom. ii. 25. iii. 1, 2. iv. 11. 2. Because both ordinances appear to have the same signification; to wit, The putting off of the old man and putting on of the new, by the mortification of every sinful passion

passion and inordinate desire of the flesh. See Rom. vi. 3—6. and ii. 11. 12. 3. Because baptism seems to be a token and seal of God's covenant of promise to his Church now, as circumcision was to the Old Testament believers then. Gen. xvii. 11. Rom. iv. 11. Eph. i. 13. Comp. Acts viii. 36, 37. and ii. 38, 39. 3. Because both were to be administered but once, and both were ordinances of admission into the visible or professing Church. Isaiah lii. 1. Acts ii. 41, 47. And 5thly, it appears that baptism hath succeeded into the place of circumcision, because the apostle expressly calls the spiritual circumcision of the heart by Christ, being buried with him in baptism. Col. ii. 11, 12.

Q. 8. And what reasons have we for administering the ordinance of baptism to our infants?

A. 1. Because the Jews, the seed of Abraham, and the professing Church of God, were commanded to be circumcised in their infancy, and were capable of receiving this significant rite; because our children, in a state of infancy, are as proper subjects of baptism, and as much qualified for receiving it as the Jewish offsprings were circumcision; because baptism is only another seal of the same covenant which was confirmed to Abraham and his seed by the token of circumcision, and because we have no command and no warrant to refuse our children a privilege as good as the Jewish infants possessed. Gen. xvii. 2. We baptise our infants, because they are allowedly capable of the blessing of Christ, of the sanctification of his Spirit, (of which baptism is a figure) and of the enjoyment of God in heaven; because they are qualified to be members of his Church, at least in the same sense as the Jewish offsprings were, and consequently are as much entitled to the seals and ordinances of that

Church, so far as they are capable, as adults; and because of such, as well as of adults, is the visible kingdom of Christ on earth composed. Mark x. 14. 3. Because we are required from the dictates of nature as well as of grace, to afford our children every external, religious privilege and advantage which the Lord has put into our power, and they are capable of receiving; and because by the administration of this ordinance to them in infancy, they are solemnly devoted to God, are initiated into his visible church, and are under the strongest obligation to make choice of him as their God, and give themselves to him as his people, in the bonds of an everlasting covenant, as they advance to age and maturity. 4. We consider ourselves bound to get our infants baptized, and in this ordinance consecrated to God, from the command of our blessed Lord to his apostles, to disciple all nations in or by baptizing them, among which, we reasonably conclude, infants are to be reckoned, as the term *nation* is to be so understood in other places; (See Gen. xii. 3. xxvi. 4. xxviii. 14. Zech. ii. 11. Matt. xxi. 43.) and because the apostles seem to have obeyed this command in baptizing whole households, when the heads were converted to christianity, in which, we are morally certain, infants must have been included. Matt. xxviii. 19. Acts xvi. 15, 33, 34. 1 Cor. i. 16.

“ When Pharaoh bid Joseph’s brethren go and bring up their households, (Gen. xlv. 18, 19.) it is plain they understood it as including their children, because it is said, Chap. xlv. 6. they thereupon carried their little ones and their wives into Egypt. And the apostle Paul says, 1 Tim. iii. 4. 5. A bishop must rule well his own house or household, (for it is the same word); and this he explains by having his children in subjection, &c. Therefore when it is said the apostles baptized

baptized households, it is saying, in other words, They baptized children. Indeed, it is otherwise incredible, that the practice of baptizing infants should have prevailed so early and so generally as it did in the christian church."

5. We baptize infants because the promise of eternal life through Christ Jesus is said to be to our children as children, as well as to adults who believe, and because baptism was urged by the apostle from this consideration; even as circumcision was enjoined upon Abraham and his infant seed, when this promise was first made to him and them. Acts ii. 38, 39. Gen. xvii. 7—27. A sixth reason for baptizing infants is, because it is clear from history, that infant baptism was practised in the earliest ages of the church, as witnessed by many of the ancient fathers, some of whom affirm it was used by the apostles themselves; and because it has been used by every national church in the christian world, and by the far greater part of those who have separated from them.

"Origen, who was Presbyter of Alexandria in the year of our Lord 230, speaks of the baptizing of infants as the usual practice of the church, and a practice received by tradition from the apostles—When Origen's good character is considered, and it is remembered that he was born within about 80 years of the apostolic age, at which time there were probably many alive who were born within the age of the apostles, such a testimony in favor of infant baptism must have weight with every one who pays a proper regard to the practice of the primitive church.—There are other passages in Irenaeus and Justin Martyr, who lived still nearer to the time of the apostles, to the same purpose."

Q. 9. But why do we administer this ordinance by sprinkling or pouring, rather than by immersion or dipping?

A. 1. Because we have no positive command respecting the quantity of water to be used on this occasion, no more than we have of the bread and wine

wine for the Lord's supper, the efficacy not being in the outward elements but in the thing signified thereby; because it has never been proved that dipping is essential to the right administration of the ordinance, and because we are as much left to infer the proper mode of administering it from the accounts we gather from the scriptures concerning it, as we are with respect to any other sacred institution, the precise form of which is not expressly and directly enjoined. 2. Because it appears most probable, and indeed beyond a doubt to many, that John Baptist, and our Lord's apostles made use of this mode of sprinkling or pouring in the administration of baptism; for it is hardly likely that that prophet could have *plunged* the vast multitudes which resorted to him from Jerusalem, all Judea, and the whole region round about Jordan; or that the apostles should be able to baptize in the same manner three thousand in one day: nor is it probable that the candidates for baptism of either had convenient dresses for the purpose, (most of them under Peter's sermon having come without design of being baptized), or that it would be judged discreet or safe to be so wet in their common apparel, or decent to be dipped without any clothing. Matt. iii. 5, 6. Acts ii. 41.

Acts x. 47. "Can any man forbid water that these should not be baptized, which have received the Holy Ghost?"—The most natural and obvious sense of which seems to be, can any forbid, with propriety, water being brought?—They who suppose water baptism to be superseded by the baptism of the Holy Ghost, seem to have overlooked this, and other scriptures of a like import:—For, "Observe, the apostle urges their having received the Holy Ghost, as the reason why they should be baptized with water."

3. We administer baptism by sprinkling or pouring

ing, because this mode seems best suited to express the thing signified thereby, even the sprinkling and purging of the conscience from natural or acquired pollution, by the blood of Christ, and the washing of regeneration by the influences of the Holy Ghost, which he is said to shed *on* the children of God. Heb. ix. 13. 14. xii. 24. 1 Pet. iii. 21. Tit. v. 13. 4. Because washing or purification appears to be the proper import of the original word *baptize*, through the Old and New Testament; because the Spirit was promised under this figure of sprinkling or pouring; to this end, (Isaiah lii. 15. xlv. 3. Ezek. xxxvi. 25.) and was really poured out *upon* the apostles in the manner John predicted at, and pre-intimated in his baptizing (Matt. iii. 11. Acts ii. 3. Comp. xi. 15.) and is poured *upon* the living members of Christ like water, in order to their purification and cleansing. See Isa. xlv. 3. Eph. v. 26. John iii. 5.

“ Christ’s being baptized with water, represented
 “ his being baptized with the spirit; which baptism
 “ took place when the spirit of God descended and
 “ lighted *upon* him (Matt. iii. 16). And this baptism
 “ of the spirit is likewise called his *anointing*, (Psalm
 “ xlv. 7.) And this anointing was done by *pouring* the
 “ oil; (Ex. xxix. 7.)” Hence another convincing
 argument for baptism, by pouring the water, being the scriptural and proper mode.

5. We account baptizing by sprinkling scriptural and proper, because the purifications under the law are called by the Apostle in Greek, *divers baptisms*, (Heb. ix. 10.) many of which were performed by sprinkling; (Lev. viii. 11. xiv 7, 14—17. Num. xix. 18, 19, 20;) and because the Israelites are said, by the same Apostle, to have been baptized unto Moses in the cloud and in the sea, when they were only sprinkled with them, while Pharaoh and his armies were

were dipped and plunged, and sunk like lead in the mighty waters. 1 Cor. x. 2. Exod. xv. 10.

To this might be added, that in Dan. v. 21. where it is said Nebuchadnezzar was wet with the dew of heaven, the Greek translation reads, *baptised* with the dew of heaven.

Some advocates for baptism by immersion, have laid considerable stress upon the words *into* and *out of* the water, in the case of the baptized Eunuch, Acts viii. 38, 39: as if we were to infer from hence, the great probability of his being dipped. But a slight reflection may be alone requisite to convince the unwary reader, that if this prove any thing, it proves as much the plunging of Philip the baptizer, as the party baptized, and so proves too much; for the words are applied to the one as well as the other. A slender acquaintance also with the Greek Testament will be sufficient to know that the prepositions translated *into* and *out of* in this place, are as frequently rendered *unto* and *from*; and the reader's own sense may enable him to determine whether they are wrong translated in the following places. Matt. xv. 24.—sent *unto* (not into) the lost sheep of the house of Israel. Matt. xvii. 27.—Go thou *unto* (not into) the sea, and cast a hook. Matt. iii. 11.—I baptize you with water *unto* (not into) repentance. John xi. 31.—She goeth *unto* (not into) the grave. So John xiii. 4.—He riseth *from* (not out of) supper. John ix. 1.—A man blind *from* (not out of) his birth. But the ordinary reader, whose leisure or abilities will not allow him to peruse volumes on this subject, may be referred to six-penny pamphlets, written by Dr. Addington of Harborough, and Mr. Bottomley of Scarbro', and others; where he may see these arguments more at length, and, if I mistake not, intelligibly and satisfactorily discussed. They may also be found still more extensively handled in Mr. Decourey's Rejoinder, and Mr. Williams's Anti-paedobaptism Examined; neither of which, I think, has yet been answered.

Q. 10. What is required of our children, in consequence of their baptism, as they grow up to years of maturity?

A. That they enquire early after that Covenant God to whom they were dedicated in infancy, in this ordinance; that they consider the obligations they are under to seek him, to love him and to fear him; and that they be anxious to understand his will, his promise, his love, and the relation in which he stands to his children; make humble choice of him, as theirs in Christ Jesus, and pray to him, and hear his word diligently, with a view to trust him, to honour him, to obey him, and to live to him, as the great end for which they were born, and for which they have all their mercies and comforts. Ps. xxxiv. 11. Prov. iv. 1—13. Deut. xxx. 2. xxxi. 13.

Q. 11. And what is required and expected of parents and sponsors, who offer their children to God in the ordinance of baptism, and thus solemnly bind themselves to regard their everlasting welfare?

A. The same as was enjoined in circumcision; that they command them to keep the way of the Lord, and use their most diligent endeavours to bring them up in His nurture and fear: also that they surrender an account to God for what they have professed to undertake in his presence, and in his name, (godfathers and godmothers), whether they observe or neglect it. Gen. xviii. 19. Eph. vi. 4. Deut. vi. 6, 7. Rom. xiv. 12.

The duty of bringing up our children for the Lord, is of so much consequence, in every point of view, that we may reasonably expect to find it urged upon us in his word, and its neglect threatened and punished. Deut. iv. 9, 10. vi. 7. xi. 19. 1 Sam. iii. 13. ii. 30, &c. Hosea iv. 6, 7. Prov. xxii. 6. It is, perhaps, the most important way

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way in which we can serve them, and honor him. Hence it has so many promises annexed with it, and so many mercies ever attendant upon it. And the omission of it implies so little concern for his interest, and so much contempt of his commands; such a want also of proper esteem and regard for the fruit of our own bowels, that it is no marvel he should manifest his particular displeasure against it, and make it indeed, involve with it its own punishment. Instances of this kind we have seen again and again; and might have learnt how criminal is the iniquity by the mischiefs it entails. If the parent that provides not for the bodily wants of his own household be deemed a denier of the faith, and worse than an infidel, (1 Tim. v 8), what must be said of him that takes no thought for the life of their precious souls? he is "cruel as the ostrich in the wilderness," and more insensible and wicked than the Pagan with his savage rites. His inattention and indifference in this way, is fatal brutality: It lays the foundation of ignorance, and misery in the case of his own offsprings; and will furnish them, if lost thro' his neglect, with the bitterest invectives and reproach against him, as the instrumental cause of an endlessly wretched existence. It is almost impossible to look about us with serious, godly attention, without being a spectator of such negligent conduct in parents, and without observing its melancholy effects in families upon families: But he that can be an unaffected one, has surely none of these tender and just sensations for a neighbour, which a conviction of the truth of the Divine word, and a foresight of the dismal consequences which are sure to ensue from an allowed disobedience to it, are directly calculated to excite. Matt. xxiii. 37. A sedulous, restless concern to accommodate our children with a handsome fortune, a polite education, and fashionable dress, may get the name of wisdom and prudence with men; but has a very different appearance in the sight of God. Luke xvi. 15. And their passionate fondness for these things, as the chief objects of distinction desirable, ought to occasion

us concern and grief, and should be checked and repressed by proper methods, rather than meet with our countenance and approbation, or even indifference. The love of vanity is among the earliest and strongest propensities of our depraved nature; and a noxious, diabolic weed it will be accounted, by every truly discreet and sober mind. But what will those parents have to answer for, under whose allowed sanction and patronage it is suffered to flourish, and by whose imprudent counsel or example it is well manured and watered. Surely we cannot wonder if such dispositions become the most luxuriant branches of their character in a little time, and are found to cast their malignant shade on the tender seedlings of spiritual instruction, which may occasionally appear, to the joy and satisfaction of those teachers who have laboured to sow and cultivate them. Was there, in fact, but the same anxiety to instill the knowledge and fear of God into the minds of our offsprings, as some feel to make them rich and admired, we might flatter ourselves with the hope of seeing a pleasing change in the state of the rising generation. The instructions of faithful ministers would be enforced by parents as they ought to be, and the effects, with the blessing of Christ, would go far towards realizing the happy scene predicted by the Psalmist. Ps. cxliv. 12. Our sons would then grow up as plants of heavenly extraction, in the Church of God, and our daughters be as the corner stones of that spiritual temple, occupying a place of beauty and usefulness, and reflecting the polish of a holy conversation. But so long as this most expressive token of our affection for them, a regard to their eternal interest, be thought lightly of, be totally neglected, or but very slightly noticed; it will be cause of more concern than surprise, to see them grow up with the want of every disposition that is acceptable to Christ, ornamental to his gospel, and friendly to his interest and kingdom in the world. How many children have reason to lament, that they have never learned any thing of their parents, conducive to their everlasting welfare,

in their whole life ! And how great is the number of parents, that have neither inclination nor concern to make, or to have their children made wise unto salvation. The Compilers of the Common Prayer have taken good care to provide against this emphatically destructive evil, (at least so far as it is occasioned by the neglect of sponsors) by binding them to the observance of so important a branch of Christian duty, as is here urged, in the most solemn and explicit form. The obligation enjoined upon them, to see to the everlasting concerns of the child, is not an unmeaning ceremony nor an empty form ; but an important undertaking, to which they voluntarily submit, and which they solemnly consent to perform, God and men being witness. Were Godfathers and Godmothers, however, as solicitous to perform the promise and vow in behalf of the children for whom they stand, as they are, in general, ready to accept them (viz. “ that they shall renounce the Devil and all his works, the pomps and vanities of this wicked world, and the carnal desires of the flesh, so that they shall not follow nor be led by them,”) what happy consequences, humanly speaking, might we expect. But whether this is the case, or any thing like this, I appeal to matter of fact. Too many, it is to be feared, undertake this arduous task, concerning whom it may be observed, with an awful emphasis, “ they know not what they do.” Their ignorance is too great to understand it, and their insensibility too gross to reflect upon it. Use has given it the appearance of innocent custom, and no friend has warned them of the danger of rushing upon a solemn and sacred institution, as the unthinking horse enters the battle. If my reader should happen to be among the number of those unthinking persons, who have stood as sureties at the font for more children than one, and has never fulfilled his engagement to one, and never meant to fulfil it, let him learn the iniquity of his conduct ; beg of God to forgive him, and accept the counsel of a friend, to do so no more. Let him re-
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member the exhortation which was delivered to him on the occasion ; which is too intelligible to be misunderstood, and too solemn to be trifled with, namely, “ to see that the children be taught, so soon as they are able to learn, the things they are to *know and believe* for their soul’s health. That they be instructed to understand, that baptism doth represent our holy profession, which is to follow the example of Christ, and to be made like him, in humility, heavenly-mindedness and self-denial; that as he died and rose again, so should we who are baptized, die unto sin, the world and the flesh, and rise again unto righteousness; continually mortifying all evil and corrupt affections, and proceeding in all godliness of living;” and that tho’ a life upon these principles, and of this complexion, may be ridiculed and despised, as too strict and godly, that it is what their baptism has enjoined, and what they have undertaken to teach them. While he labour thus to discharge, with fidelity and diligence, the obligations to which he had submitted, in the name of God let him blush to blame or revile those, who may be concerned to supply the lack of this duty of their sponsors themselves; and, under the influence of God’s grace and Spirit, are seeking to be, and do what their baptism imposed, and their sureties had promised and vowed in their behalf; who are truly concerned to renounce the Devil and all his works of ignorance, malice, pride, envy, slander, &c. and all the vanities of this wicked world, however they are coveted, admired and justified as harmless by the men of the world; and all the carnal desires of the flesh, which drown men in sensuality and insensibility, and take away all their relish for those holy and heavenly things, which a Christian ought to know, believe, enquire after and covet for the health and comfort of his soul. Let him encourage, with all his soul, such godliness as this, and bless God for its appearance wherever he may see it: And wherever he may hear it defamed, let him labour to vindicate it, as what he has bound himself to

infill and cultivate, with the several children of his charge. He will then act the part he has assumed, and be able, I trust, to answer it to God at last, with becoming humility and courage: Some children may have reason to bless God for being entrusted with such care, and none be able to rise up in judgment against him, for neglecting and forgetting what he had engaged, in the presence of his Maker and Judge, to observe and perform for his benefit.

Ye Parents, remember your concern in this subject, and be persuaded to use every mean the Lord has put into your power, for the instruction and salvation of your children. They have this claim upon you from their supposed inability to teach themselves, and from the numberless mischiefs which a state of ignorance of Jesus Christ involves. They must *know, and believe* the things of his gospel, for their soul's health; and the want of such a knowledge, is the greatest affliction they can inherit from us. An affliction, which includes the loss of advantages, the most pungent grief can never recover, and the experience of disadvantages which no future concern may be able to repair. The relation, likewise, in which you stand to them as the fruit of your own bowels, is a sufficient reason for their looking up to you, for the exercise of every branch of parental obligation, and expecting the same: And surely you cannot refuse them this most important one, without offering the utmost violence, as well to the tender ties of nature, as the sacred bonds of duty; without denying your own character, and depriving your children of the greatest benefits belonging to it. Are you made the head of a family, born for eternity? and would you go, in this relation, a guide to them to hell? God forbid! Let not one of them then ever have occasion to lament, either to God or men, that they never had an opportunity of receiving from you any thing contributory to their soul's edification and welfare: For what can justify such negligence, and what can compensate such a loss? Not all the
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wealth in the world.—A strong, invincible propensity to dress, and other pomps and vanities of this evil world, is not the only depravity which makes its early appearance in the disposition of our children: But a contempt of vital godliness, and of those who profess and practice it, and a dislike to those appointments and ordinances of God, which are most likely to produce and increase it, are, not seldom, the sad presages of a life of confirmed blindness, disobedience and guilt. Soon, indeed, do they learn to imbibe the spirit, and exhibit the deportment which characterize our apostate nature, and distinguish its enmity against God, and real goodness by his Spirit; and the maxims and pernicious customs of life, powerfully operate in rivetting these prejudices on their minds. As early must a concern to counteract and repress them appear in us. In order to this, it will be necessary to counsel and reprove, to restrain and admonish, to instruct and warn them, with authority and love: To urge the diligent use of the means of grace, whether of hearing or reading, and to see them attend thereto: To enquire of them also, frequently, the use they make of them, or the light they obtain by them. They should be taught betimes what sin is, what it has done in the world, and how they suffer by it themselves. In what manner it is expiated, pardoned and subdued; and what are our obligations to Christ for the discovery of such blessings. They should be reminded how dangerous and destructive is the world, in its foolish fashions, empty distinctions and coveted wealth; as well as unsatisfactory, to those who possess them: how precious also, is the poorest saint in the account of the Lord God, and how infinitely more rich, honourable and happy, than the most exalted character of opulence and dignity they have ever seen or heard of, without his fear and love. The end of the wicked, and the prospects of the righteous should often be observed to them, and the day in which each shall appear before God, and the former be stripped of every borrowed glory and false disguise.

How odious, in short, is all iniquity in his sight, and what a dreadful reward awaits it; what a dignity, beauty and excellency there is in a conformity to his will and word; in what manner it is obtained, and in what unspeakable glory it ends. They should be instructed to acknowledge with thankfulness every mercy, and to ascribe to the Lord's tender goodness every escape from evil. Parents should pray with them and for them, and let their own example, in a life of holiness, heavenly-mindedness and godly fear, have an opportunity of convincing and impressing their minds in behalf of real religion. Without this, our most laboured efforts will lose their effects, and in time be turned into ridicule and joke. It is thus in the use of means we may expect the blessing. For an inclination and concern to honour the Lord, in the observance of any part of his will, is the surest token for good; and does more towards demonstrating us his saints, than hearing a thousand sermons in a year, distributing as many alms, or speaking never so highly of his excellencies and grace. And tho' our attempts in this way be never so imperfect, if done in a dependence on his word, and from a desire to further his interest, and a wish to please him, we do him honour, and put ourselves and our dear offsprings in the way of the blessing. We discharge the obligations which are upon us, and are taught to hope and believe, and have many instances to convince us, that our labour of love shall not be in vain in the Lord. On the other hand, where children may learn from their parents, to take the name of God in vain, to break the sabbath, or slight the ordinances of grace, to omit prayer, to despise the saints, to idolize the world, and to think lightly of any sin, it were easy to predict the consequences. They often meet our eyes, and affect our heart. The ungodliness of such heads of families, usually entails irreligion on their posterity; and tho' they can leave them abundance of property, if they leave them contentedly without the knowledge
and

and fear of God, an interest in the grace and favor of Christ, they leave them poor, and wretched and miserable. Rev. iii. 17. They inherit a curse with their wealth, and are only furnished with the materials for increasing guilt, and greater condemnation. Ps. xxxvii. 7, 28. xlix. 6, 10, 13. Luke xii. 48. Let those who plead their ignorance and inability to instruct their children, as an excuse for their carelessness, be ashamed, and weep at the consideration. Let them be the more earnest with the Lord for his teaching, and the more solicitous to obtain the aid of those ministers, who rejoice in every opportunity of communicating knowledge to the younger part of their charge, and are often urging a regard to this most needful branch of parental duty upon them. Let them use their best endeavours, and look to the Lord for his promised help and promised blessing, and they may reasonably expect both, and soon see the happy fruit of both. John vii. 17.

The poorer sort ought to be reminded of the privilege of Sunday Schools. These are helps which the Lord has provided without your seeking or desiring, are become so general as to be found in almost every populous village, and offer their friendly assistance, for your children's benefit, in a way accommodated to your necessitous circumstances. It is a mean of instruction which requires no expence, and is confined to a day which incurs little inconvenience. These considerations alone should be sufficient to incline you to enjoin the regular and diligent attendance of your children upon them. But their interest, temporal and spiritual, present and future, is at stake. And the best of benefits may accrue to them, from a due respect to so salutary and benevolent an institution. Prov. xxii. 4, 6. It will keep your children from many mischiefs, and much wickedness on a Lord's day, the profanation of which, among the younger part of families, is enough to make one tremble and weep; but it may, with the blessing of God, render them, as they grow up, useful members

members of society, and ornaments to the Church of God.—The advantage of learning to read and write, is great, and the opportunity of receiving useful instructions for the soul, where this is the case, is by no means small. How many of your neighbours, who were deprived of such helps in the early part of their life, can witness this, and now lament the consequence. In fact, a design so manifestly formed to build up your dear offsprings in profitable learning, and to render them, in some future period, a help and comfort to yourselves, and a blessing to their fellow creatures, calls for your thankfulness to God and men, and claims all the respect you can possibly show it. The least you can do, my beloved brethren, is to see that your children are punctual in attendance, and you may, and ought to enquire if they get any good. But an indifference or carelessness on this occasion, is, I apprehend, an expression of ingratitude to your kind benefactors, of an aggravating nature; is an insult to the good providence of God, and an injury to your dear children, for which you can make them no recompense: Nor would it be any wonder if it should please the Lord to mark it out to others in these views, as extremely offensive in his sight, by visiting it with some peculiar tokens of his displeasure. But I would hope you cannot be so unmindful of, and insensible to the welfare of your own offsprings; so cruel to them, disobedient to God, and unkind to yourselves, as to deny them one of the best benefits they can possess, the improvement of their minds in the things of their salvation and his word: And that no argument will be necessary to convince you that it is a duty you owe to God and them, for which you must give a solemn account; and to prevail upon you to embrace, with thankfulness, a proposal of instruction to your families, which may turn out, by the Divine blessing, to much greater advantage than thousands of gold and silver. For wisdom is better than rubies, and heavenly understanding than choice silver. I pray the Lord, that an inheritance

ance with him, in the knowledge and love of his will, may be your chief concern for yourselves and your children! And you will know how to prize every privilege given you from above, and understand the iniquity and guilt of slighting and despising one.

Q. 12. What is the Lord's Supper?

A. It is an ordinance, wherein bread and wine are administered, to be received in faith, as emblems of the body of Christ broken, and the blood of Christ poured out for the sins of his Church. 1 Cor. xi. 23, 24. x. 16.

Q. 13. What is the design and use of this ordinance of Christ?

A. To represent before our eyes our crucified Saviour; to preserve in our minds a grateful remembrance of his death, and a lively conviction of the certainty of his coming again, for the salvation and glorification of his Church; to seal and confirm to believers the blessings of the everlasting covenant of grace, in this newly-appointed method of its dispensation; and to be a token and bond of union to the Church of Christ, so long as it subsists on earth. Matt. xxvi. 26—28. Gal. iii. 1. 1 Cor. x. 16, 17.

Q. 14. Why is it called the Lord's Supper?

A. Because the Lord Jesus first appointed, and administered it to his disciples, on the evening in which he was betrayed? because it was designed to be a spiritual feast to believers, in which he would particularly afford his presence, by his Spirit; and because it directly commemorates the amazing sufferings he bore, and the unexampled regard he has manifested, and does manifest for his Church, incident to many afflictions and fears, and persecuted, despised, or overlooked by her enemies. 1 Cor. xi. 23. v. 8. Rev. iii. 20. Isa. liv. 11—14.

Q. 15. To whom is the Lord's Supper to be administered?

A. To

A. To the Church of Christ; the believing, spiritual members of his *mistical body*, (so far as they can be known by their fruits) who are united to him by faith, and to one another in love, and have knowledge, and grace to partake of the elements, in a believing, thankful remembrance of Christ, and to discern, in that ordinance, the Lord's body, bleeding and bruised for our sin. Rom. xii. 5. 1 Cor. x. 17. v. 8. Acts xx. 28. See 2 Cor. vi. 14—18.

Q. 16. *Does it appear to have been designed purely for the Church of Christ, or his believing, obedient children?*

A. Yes; * For others are hardly likely to receive any benefit from it, not entering into its nature, design or use, not being capable of relishing the blessings promised therein, and imparted and sealed to believers thereby; but are much more likely to eat and drink judgement to themselves by knowing not what they do, and by perverting the use of the ordinance, to some wrong, unscriptural purpose. 1 Cor. xi. 27, 29. See Matt. xxii. 11, 12. Isa. i. 12, 13, 14, 16.

* This design has been manifestly attended to by the Authors of the Church Ritual. in the order for the administration of the Lord's Supper, and its abuse, in admitting all characters, without distinction or exception, very carefully guarded against. A design every Minister of Christ would wish to observe, and an abuse he will labour to prevent. See the Introduction to the order for the administration of the Lord's Supper; and the Exhortatory Warning, to be read by the Minister immediately after the prayer, ("Almighty and everlasting God, who by thy holy Apostle hast taught," &c.) where the Curate is charged to examine, and suspend every improper person; or to apprise and warn them, in the most solemn manner, of the danger of approaching that Holy Table unworthily, or unscripturally; and to exhort all to search, and examine their own consciences,

sciences, (and that not lightly or superficially), that they might come to such a heavenly feast, in the marriage-garment, required by God in holy Scripture. See Matt. xxii. 11, 12. To the *promiscuous crouds*, however, who seem to make a custom of receiving this ordinance at certain seasons of the year, (many of whom, is there not cause to fear, understand and use it in no other view than as an atonement for their sins, the mean of preserving the favour of God, or averting his displeasure, and the chief, if not the only token of their obedience, and proof of their christianity?) the Communion Table may perhaps be allowed to bear the same inscription, which Paul found upon the altar at Athens, "To the *unknown* God." Surely such a fear is by no means groundless, since multitudes that attend in this form, can assign no better a reason for their conduct, than what has been hinted, or none at all; and alas! have probably received at their own church no instruction concerning the nature and purpose of the institution, and given themselves no trouble to learn it elsewhere. The want of these, it should seem, has been the cause of its being treated as insignificant, and useless by some, and of its appearing a saving ordinance to others, which a certain period of life gives the communicant right of receiving. In short, while this institution of Christ, for his obedient servants, be judged the principal, and most necessary part of religion by some, be found an easy way of keeping in favor with their Maker by others, and be observed as a thing of custom and course by any, or urged upon, and attended to by such who allow themselves in wilful, deliberate, open disobedience to the will of Christ, it is, most certainly, perfectly misunderstood, and shockingly perverted and abused; and cannot be thought to yield spiritual refreshment, strength and support, according to its design; but may very easily serve to beget and increase a blind security, and cherish and confirm a proud Pharisæic and unscriptural confidence: Effects too obvious to be unobserved, and too mischievous to be unlamented,

ed, by every truly serious mind. If, however, the people in such a case are to be blamed, who enquire little about the purpose of the ordinance, and imagine the bare duty of observing it, with a week's preparation before hand, be sufficient; certainly those who mislead them, by a flagrant misrepresentation of it, are doubly so. How must the mind of a pious, discerning Christian, who has just been reading that its main design is, to keep "in remembrance the meritorious death of Christ, the great sacrifice for sin, by which *alone* we obtain remission of our sins, and are made partakers of the kingdom of heaven—and that those who are devoid of a *lively faith* (in him) though they do carnally, and visibly press with their teeth the sacrament of the body and blood of Christ, yet in no wise are they partakers thereof, &c." (Communion Service and 29th Article of Religion in the Common Prayer). How, I say, must the mind of such a Christian be hurt, to hear a whole audience, consisting of all characters, told with an air of positive assurance, That a regular and punctual attendance on the Lord's Supper, is the most effectual way to make our peace with God, and to lead us safely to heaven; and to observe the poisonous doctrine imbibed with pleasure, and applauded with clamour! Surely a mistake of so gross, so dangerous a nature, with others nearly allied, may very naturally bring to such a reader's recollection, the Prophet's mournful complaint, respecting a deluded nation! *O my people, they that lead thee cause thee to err, and destroy the way of thy paths.* Isa. iii. 12. ix. 16.—But if the terms of receiving, in the Established Church, were indeed, what the Minister is commanded to urge, ("Ye that do truly and earnestly repent you of your sins, intending to follow the commands of God, &c.") and the truth and reality of what the Communicant is instructed to acknowledge? ("We do earnestly repent, and are heartily sorry for our sins; the remembrance of them is grievous unto us, the burden of them is intolerable,") would not the number of communicants be
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very considerably reduced, and the Church be purged of her unsound and hypocritical members? or in her own language, "Of dissemblers with God, and hinderers or slanderers of his word? who are charged to repent or come not to that holy Table." Members, who are the grief of the faithful Ministers of Christ, and whom they have again and again warned in tenderness, meekness and love, to no good purpose.

"Almighty God, who shewest to them that be in error the light of thy truth, to the intent that they may return into the way of righteousness, grant unto all them that are *admitted into the fellowship of Christ's religion*, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same—that their hearts being set to obey thy commandments, they may be solicitous and enabled to live a godly, righteous and holy life, to the glory of thy holy name." See Col. for the third Sunday after Easter.

Q. 17. What then is required of us in coming to the Lord's Supper?

A. To examine ourselves. 1 Cor. xi. 28.
1. Whether we possess true repentance for sin; perceive it exceedingly odious to God, know it to be deserving of all his wrathful indignation, and feel it the grief and burden of our minds; have learnt its hateful, diabolic nature in the sufferings it occasioned the Saviour of sinners, and from the misery to which it has exposed ourselves; feel we cannot be reconciled to the allowance of it in heart or in life, and are willing to renounce it in every form, in which the word and Spirit of God render it visible; and to surrender ourselves in self-abasement and self-denial, to his service and will, as our rightful Lord and Sovereign, our gracious Father and God? Hosea xiv.

This is the repentance which was exemplified in the returning prodigal, and is instanced in every penitent,
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returning sinner: is alone worthy of the name because characteristic of the thing, which is a new mind and a contrite heart; and widely differs from that which consists in a little temporary grief, feeble resolves, and a renunciation of a few practices and connexions, which are found troublesome to the conscience, and pernicious to worldly interest. Such a repentance is what many of us are excellently taught to pray for, as genuine and true, as the gift of God and the grace of his Holy Spirit, (That it may please thee to give us true repentance, &c. Church Lit.) and what we may have, and must have, or be deemed hypocrites, and dissemblers at the Table of the Lord, and receive a dreadful repulse at the gate of heaven. Matt. vii. 21—27.

2. Whether we have a lively or living faith? namely, such a belief of the things of God in his word, as makes us feel them in their vast importance and immense value; engages the heart, thus impressed with their truth and excellence, in the eager pursuit of them; disposes the mind to accept the whole will of God, as its dependance, rule and guide; and inclines it to his interest, commands and honor, as its chief concern, desire and delight? Heb. xi. 6, 7, 13, 14. Acts ix. 6. Jonah iii. 5—9. Luke xviii. 7, 8.

Such a believing is valuable because scriptural and effective; because it produces the willing mind, and the obedient ear; gets indeed the disposal of the whole heart, determines it for the Lord, and unites it to his service and will: effects, which are never found with a dead, nominal faith, and never coveted by a dead, nominal professor. It is *lively*, for it has an active, lively influence, and begets those sensations of soul which are not used to respect shadows but realities; and effects that change, in the whole man, which only the belief of living realities can challenge. A heart thus believing, accounts none of the commands of a gracious God

God unreasonable, hard or burdensome (Heb. xi. 17, 18, 19. 1 John v. 3.) but is ready to submit to them all; and would neglect, slight or disregard none.— This is the sure index to a renewed state, and the infallible evidence of our relation to God as our Father, and heaven as our inheritance: And with such a disposition of mind, we are obeying the divine precept and honouring its benign Author, in partaking of the ordinance he has instituted for our observance, establishment and refreshment in the things of our peace and salvation. The feeble saint thus disposed, need not be afraid of approaching the table of the Lord unworthily, for his warrant is clear and indisputable: The Spirit and the bride say come, and both urge him to the duty and privilege enjoined and provided by his Lord and Saviour. Rev. xxii. 17.

3. Whether we are in love with all men, especially with those that love and fear God? (John xv. 12—17. xiii. 12—15.) Wish and seek the present and everlasting welfare of all, and particularly love the saints? Whether we prefer them in our judgment, affections, favours and society, are knit to their interest, concerned for their safety, comfort and peace, and are ready to use our interest with God or men for these purposes? 1 Pet. ii. 17. James 5, 16. Phil. ii. 1—5. 1 John iii. 14—19.

This is the duty enjoined on all the Disciples of Christ, and this the benign spirit and conduct which constitutes and proves us such. (John xiii. 35.) Yet is not this love almost uniformly denied, and violated by multitudes of communicants, who profess to approach the Altar Table upon the very ground of possessing and exercising it? Would to God it were untrue! But alas! we are painfully affected with melancholy matter of fact to the contrary. Why is our neighbour disliked, traduced, reprobated and shunned, for serving God according to the dictates of his own conscience,

and contrary to our inclination, custom and opinion? yea, for exceeding us in diligence, zeal, holiness and prayer? What reason can be assigned for surmising evil without foundation, and propagating it without restraint? For cherishing envy, malevolence, hatred or revenge ourselves, and encouraging it in others; or labouring to have any person injured, slighted or disrespected, as far as our influence extends, because he has perhaps not pleased, or may have disobliged us? There needs no argument to prove that either of these does not consist with the love of a Disciple of Christ, or the profession of a Communicant at the Lord's Table. See 1 Cor. v. 7, 8. These are tempers and treatments which nothing can justify, and which the Sacrament, a thousand times in a year, can never expiate or remove. Isa. i. 11—17. lxvi. 3. Yet these are a few instances out of many of that marked contradiction, in character, which appears on the right hand and on the left; and which it were to be wished were entirely subdued, or properly restrained; either as a qualification for the ordinance, or, which is much better, by the knowledge and love of Him, who has ordained its use, and urged again and again, this part of its purpose and design, namely, That we love one another. John xv.—Such a love, however, the Old and New Testament enjoins, and the great Author of both will not dispense with it in any, however its necessity may be overlooked by depraved creatures: Such a love is produced and expected from a *lively faith*; is the fruit of the Spirit in all believers, and cannot be separated from a thankful remembrance of that Saviour, who died for us when we were enemies; bears with innumerable insults from us every day, and positively assures us, that without it we are not his disciples, and have no authority to call him Lord, in that connection, tho' we might even have sat down at his table, and eaten and drunken in his presence. John xiii. 1—17. xv. 14, 12. Luke xiii. 25, 26, 27. See James iii. 11—18. and Eph. iv. 31, 32.

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“Thou shalt love thy neighbour as thyself.” Rom. xiii. 9, 10. “Lord have mercy upon us, and incline our hearts to keep this law.”

Q. 18. But may every communicant be able to determine, in any measure, whether he possess this repentance, faith, and love of the Spirit of Christ?

A. Yes. Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Christ is in you, except ye be reprobates? 2 Cor. xiii. 5. and 1 Cor. xi. 28. And it is not impossible, but very possible to know, whether the Spirit of Christ is inclining us to the love of all his commands, or whether those commands are our choice, pleasure and delight; and whether it be our chief concern to be habitually walking in them, and influenced by them, in the whole of our desires, purposes and conversation? Rom. vii. 22. Ps. cxix. 4, 5, 6.

Q. 19. What now may we learn from the whole of what has been observed?

A. 1. That sin has not only deprived us of spiritual joys and heavenly delights, but of a relish for them and liking to them, in so much, that communion with God and delight in him form no part of our happiness by nature, and are neither sought nor coveted with this view; and that the cause of this mischief is, its having darkened our understanding to the glory and excellency of our Maker's image, favour and will, so as to determine our wills, inclination and desires to the choice and preference of merely earthly and fleshly things.

2. We learn, that a willing subjection and obedience to these earthly desires and dispositions, or will of the flesh, is the standing, infallible proof of our fallen, depraved state, and the token of our guilt

and slavery; is an insolent denial of the sufficiency of Him that made us, to make us happy with himself, and a renouncing of our dependance upon him, as a sufficient portion and inheritance for this purpose; is indeed, a convincing evidence of our awful ignorance of him, and disinclination and disaffection to him, and is a distance from him, in these respects, which draws with it present miseries and woes, more or less, and, if not removed by the Grace and Spirit of Christ, entails future, certain wretchedness and sorrow, when the spirit is separated from these objects of sense, and can enjoy them no more for ever.

3. We may learn, that in as much as the desires of the flesh, and the tempers of the evil one, are suffered to have free, uncontrouled rule over us, in a state of nature, the image of God is departed from us, the favour of God forfeited by us, his displeasure justly incurred, and the sentence of condemnation most righteously deserved; and that so long as these evils are unlamented, unbelieved, and not felt an affliction, it is not unrighteous in God to take vengeance, and to execute the threatenings his word contains; or to seal us up under present blindness and hardness, and punish us for ever, for our allowed disobedience and unrepented guilt.

4. That it is the great design of the Gospel and Spirit of God, in their united influence, to teach us from what holiness and happiness we have fallen, and into what guilt and misery we have sunk, and in what manner we must be delivered: To show us the characters, the love, the sufferings and obedience, the intercession, power and ability of Jehovah the Saviour, to remove these evils, and to restore our forfeited life; and to operate, wherever it is cordially received or properly believed, in recovering
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that image, and renewing those tempers of love, obedience, dependance and submission, which have disappeared by sin, by the hope it inspires, and the peace and strength it imparts, and so to restore that divine intercourse with our Maker, and that pleasure and delight in him, which the introduction of sin has interrupted and destroyed.

5. That the great God does not suspend his justice or disregard his truth, in accommodating his guilty creatures with heavenly blessings, and unmerited mercy ; but that his favours are conferred in a manner perfectly consistent with these, and the other attributes of his nature, by coming to us thro' the sufferings and death of his own Son, by whom full satisfaction was made to his eternal law, and an honourable way of access to his footstool of mercy opened, thro' the atonement of his blood ; and that tho' unbelieving sinners, to flatter their vain hopes and reconcile their carnal purposes and aims, choose to forget his justice, and omit his truth in their conceptions or representations of him, yet that he is still an unchangeable God in holiness and righteousness ; and if his providence does not in every instance appear to frown upon their disobedience, and reprove their iniquity, they are reserved for the manifestation of his just judgment at last, and will most assuredly find him faithful to his threatenings, and consistent with his former instances of anger and indignation against every evil word and work, and every proud imagination and self-exalting thought. Ps. vii. 11, 12, 13.

6. That Christ is unspeakably able and willing to save every one, without exception, that is willing to be saved by him, in the manner he has appointed and revealed, to wit, from the power and guilt of their iniquity, and the love and influence of this evil

evil world, (Gal. i. 4.) or in the way of holiness and subjection to his will; and in this way will save them from innumerable sorrows, mischiefs, dangers and fears; and that the first hopeful appearance of grace in the case of a sinner, is a sense of our danger by sin, as described in the word of God, a concern for safety above every other thing, and a willingness to be and do whatever he requires, though never so opposite to the interest of the flesh, and the inclination and counsel of the nearest friend; which forms the incontestible proof of our love to him, and of his mercy toward us; and that the effects of this grace upon the mind cannot be hid, but will render us so different in our tempers, pursuits, connections, &c. from what we once were, and from what many about us still are, as to be less or more strikingly visible; will excite indignation and scorn in some, and joy and thankfulness to God in others.

7. That the least desire after the Lord is encouraged by his word, and will be encouraged by his people; and that whoever, possessed thereof, is willing to follow him, in all his commands, as all his children do, shall by no means be rejected of him, whatever his former offences might have been; but will find his strength increased, his comforts enumerated, and his joys abound, in proportion as he is willing to forsake all for him, and commit all to him, in the way of diligence, faith and prayer; yea, will find his heart drawn forwards, by insensible degrees, to an increasing assurance of his favour and hope of his salvation, whatever may be the temptations with which he struggles, or the discouragements he may meet with, from a corrupt nature, and an ensnaring, perplexing world.

8. That there is no being a consistent, obedient Christian

Christian, without self-denial, or taking up the cross : or that the terms upon which we enjoy the comfort, hope and peace of a Christian, will necessarily oblige us to crucify the desires and inclinations of the flesh, in very many instances, and perhaps to disoblige the dearest earthly friend, who may imagine himself doing us a kindness, in opposing our conduct, and misrepresenting and invalidating our principles : Yea, that the rule we take for our conduct and dispositions, will not suffer us to pursue the ways which are generally approved of by the world, or relished by the flesh ; and that it is impossible to please God in our walk and conversation, and not be materially distinguished from mere formal professors of religion.

The aversion which the unsanctified sinner feels to that way of life the Lord has prescribed, and his servants preach and enforce, is a powerful inducement to devise or seek another, more favourable to the gratification of his carnal will, and less prejudicial to his schemes of worldly interest. He has strong objections to the strait gate and narrow way the Bible points out, and labours to evade them in the most decent manner he can. The self-abasing doctrines of the cross, which make no account of his admired wisdom and goodness in the matter of his acceptance with God, contradict both his judgment and inclinations ; and the self-denying precepts of holiness do the same. They are too degrading and too mortifying to his proud sensual mind, to be dispensed with ; and he gladly listens to every direct or indirect hint, to a more easy and less painful way. See Matt. xvi. 24, 25. xix. 21—25. The old error of the blind Pharisees, of substituting a few outward applauded services for the knowledge of God, and the mind and tempers of a real Christian, (Matt. xi. 13.) is congenial with our depraved nature, and is usually the first to deceive and ruin us. Satan will allow the ungodly professor to wash the outside of the

the cup and platter from gross and scandalous offences, by taking up a form of religion, so long as he will consent to indulge the spirit of ignorance, and the habits of covetousness, worldliness, envy, hatred, spitefulness, and other wickedness within. And such may be very capable of hoping, by the aid of that assiduous, successful deceiver, that the little they do may be full as acceptable to their Maker, and place them upon as good a footing with him, as theirs, who like to make such a parade about knowledge, faith, a new nature, &c. that is, in fact, about the root, principles and cause of every truly good word and work. See Matt. xii. 33. vii. 18. A religion which is easy and creditable is their choice, whether it have God for its author, and his word for its countenance and support, or not; for merely to escape hell, or to get to heaven at last, with the least trouble and inconvenience, is their object, (if, in truth, they think in earnest about either); and no body shall persuade them, that all the different routes people choose to take in religion, do not meet in the end. The wide, irreconcilable difference which subsists between the saint and the sinner, between the "workmanship and creation of the Spirit of God," which the saints are said to be, (Eph. ii. 10.) and the blind impulse and feeble, unavailing efforts of depraved nature (which are in reality as opposite as light and darkness, as God and Satan, as heaven and hell) is esteemed by them only the effect of fancy or opinion: and they apprehend themselves at liberty to choose their own way of thinking and acting, concerning the things of God and his will, upon the same principle which they mistakenly suppose the real Christian has made choice of his, to wit, to suit his own humour and inclination. In this manner they dare to think their own state as safe as his, though they refuse to be so singular in their notions, and so scrupulous and precise in their conduct: And account it the proof of a narrow spirit and a little mind, to allow none to be Christians but those who are conscientiously governed by the word

word of God, in their principles, tempers, and deportment; though they are obliged to appeal only to it, as the alone certain standard for each. In short, to obtain heaven with the least difficulty, without any regard to the prescribed will of Christ, or way which he has marked out, is the unrenewed man's chief concern with religion, if he have any concern about it; and he has generally presumption enough to believe that its a matter of no consequence how he gets there, so that he get at all.

If this, beloved reader, be thy sentiment, give me leave to remind you of the dangerous mistake under which you labour, by referring you to our Lord's own words, which affirm that all who have entered into his Church, under the name of Christians, in any other manner than that which he has appointed and revealed, are no better than thieves and robbers. John x. 1, &c. Their admission has been fraudulent and clandestine; and the name of Christian, and the hope of heaven, in such a case, is an unjust usurpation: they have been obtained in an illegal, dishonest way, because not according to the will and command of God. The character of a thief is, you allow, infamous; and doubtless, in your opinion, deserves to be held in contempt: but the charge of robbery is most assuredly applicable to yourself, however you may feel disposed to disavow and disdain it, if you have climbed over the wall into the sheep-fold of Christ, on earth, or are attempting an entrance into it in heaven, in any other form than what he has laid down: you are seizing and laying claim to privileges which are not your own, but the right of others, and (without another mind) will be reckoned with accordingly. Christ is the door, and the way into a state of reconciliation and friendship with God, and hope in him. There is no other. He became such by giving his life, or shedding his blood for the sheep. (Heb. x. 19, 20.) and we enter through him into a state of security and confidence, pardon and peace, and liberty and joy, in a fair, open and upright manner

manner, when we accept him in all his characters and commands; submit with self-abasement and self-abhorrence, with cordiality and thankfulness, to his gracious authority, promise and rule, and are not ashamed nor afraid to acknowledge and confess him, by a voluntary subjection to the whole of his laws, and a public avowal of his name, his ways, his people and his cause. This will indeed contradict and humble the flesh, but its for the life of the Spirit: and as no other way has the sanction of the Divine appointment and approbation, it is unsafe for us, and dishonourable to God to attempt or desire another. He knows all those who have stolen into his Church or sold by unscriptural and dishonourable means; who have declined the door, and sought a more convenient way, and will mark them out at last for contempt and shame. Matt. vii. 21—23. See to it then that your hope and confidence are built upon, and justified by the word of grace; and that you owe your satisfaction, peace, and expectations, in the things of your soul, to the all-sufficient sacrifice, intercession, power and love of Christ alone; and that their truth and efficacy on your mind is witnessed by an unfeigned inclination, purpose and desire to walk in all his testimonies, ordinances and commands. Depend upon it, if ever you stand at the bar of your Judge, without the righteousness and sufficiency of God the Saviour, as your hope and plea, you will be rejected with a frown, and be left to provide one when it is too late. Phil. iii. 9. But your interest in his merits, and your love to him, can only be ascertained by your cordial acceptance of his whole will. Without this, your hope is a delusion, and your confidence a lie. You trust in vanity, and are preparing yourself for disappointment and misery: for, were the great God to give you an entrance into his kingdom without the faith and dispositions he requires, and communicates by his Spirit, the prince of darkness might charge him with dissembling, and his truth with mistake: his word would not be a proper subject of dependence

pendence by men, and we might hesitate to trust him that made us. But this can never be. The Lord Jehovah can as soon cease to exist, as be unfaithful and untrue. It is the unrenewed sinner therefore, that must be changed, if ever he see his face with joy; for God and his word never can change, (Isa. xlv. 23. Mal. iii. 6. John iii. 5.) And if thy will, dear reader, and his disagree; or if you wish, and venture to hope for heaven in a way different from what he has revealed, and walk contrary to what he has commanded, you are reputed his enemy, and the consequence must fall upon yourself: Your excuses also, for refusing to be taught better, amidst so many admonitions, invitations and instructions for that purpose, will turn your bitter accusers, and vindicate the severest indignation of your Judge. Luke xix. 22—27. O that the Lord may impress our minds with a just sense of the absolute necessity of being a Christian upon his terms, and incline our heart to reject, with abhorrence, every temptation to oppose them, from whatever quarter they arise, or by whatever persons they are sanctioned!

9. We may learn, that the joy, pleasure and satisfaction which are found in the way of obedience to the will of God, is more than an adequate compensation for the greatest inconvenience, cross or disadvantage which attends it; and that the true fear of God, and an inflexible fixed determination to cleave to his word, is its own reward: Yea, that there is no proportion between that permanent, solid peace, and substantial felicity, which usually accompany a steady regard to the whole will of Christ, and the reproach and prejudice it may occasion.

10. That an unwillingness to be subject to the whole will of God, or to be governed, in our tempers and pursuits, by the precepts and injunctions of his word, whatever apology it may devise, or

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whatever soft name it may receive, is no better than secret rebellion against our Maker, and enmity to his purposes and law; is the sure index to an unpardoned, unsanctified state, and one of the black marks of our apostacy from God; and if allowed to prevail, will betray us into numberless acts of disobedience, a worldly spirit will invent, for its own indulgence and pleasure, and a worldly people patronise, for their own countenance and credit; will induce with it dissatisfaction and misery here, and terminate in sorrow, disappointment and despair.

11. We may learn, that the word of Christ is found a real, not an imaginary support and guide to, and a rule for the true believer, in all the fears and conflicts, straits and difficulties to which he may be occasionally reduced; that its precious promises yield him comfort and strength, encouragement and hope, under the different exercises of mind he may feel, and the different sufferings he may be called out to endure; and its prospects animate his desires, enlarge his expectations, and substantiate his joys, while he is humbly desiring, and earnestly seeking, from the various instances of apostacy it records, so to pass thro' things temporal, that he finally lose not the things which are eternal: And that that Christianity which does not make this use of the Bible, is not supported by it, nor found in it, as that which the Lord requires, the Spirit works, and the Christian possesses; but is only the name and form; which, however it may satisfy and please men, is dead in the sight of God, and will surely deceive those in the end who build upon it, and will not submit to be taught better.

Be not surprised, reader, if these plain observations for the benefit of thy soul, appear new. Many thousands have arrived to the age of three score and ten,
strangers

strangers to the right way to heaven, as declared in the Bible and exemplified by the Saints, because they have never earnestly enquired after it in all that time, with a view to learn it, if possible, and walk therein. They have taken it for granted, they cannot be far wrong, because they may observe many about them apparently in a much less hopeful way than themselves; and yet may be so extremely ignorant, as to be unable to produce or remember one single scripture to prove they are right. Satan has blinded them, and sin has hardened them; and the ruinous supposition that most people are saved, and few lost, has served to keep them easy and quiet, in the midst of darkness, on the very margin of destruction, and in the arms of the wicked one. 1 John v. 19. Luke xi. 21. The sense of danger which their minds have occasionally felt, (for there are few but what have had a solemn warning from God in this manner, some time of their life) and the purpose and resolution that might have attended it, to follow what God, his ministers, and their consciences have told them to be absolutely requisite for their safety and peace, that subtle serpent would persuade them to give up, from the weakness and foolishness such a change at their time of life would argue, and the contempt and shame it would bring with it; rather than submit to which, they resign themselves, contentedly, to his delusions, and risque its most dismal consequences. To change their religion (as the phrase is) which really must be changed, if ever they enter into life, is deliberately refused, often against the dictates of their own conscience, for the poor worthless reason, What will the world say! and this phantom of an inconvenience is suffered to reconcile them to the desperate alternative of walking in darkness: A darkness which terminates in everlasting sorrow and wretchedness. Isa. l. 11. Jer. xiii. 15, 16, 17. O unhappy state! Who can avoid dropping a tear of compassion over it, that feels properly for his fellow-creature, and believes truly his infallible Bible! Let me act the part of the noblest friend-

ship to such an infatuated reader, by reminding him how very easy it is to err for his ruin, with a nature so depraved, with enemies so numerous and powerful, and with snares so bewitching and blinding as those which perpetually surround us. They are all active for our destruction, and it were impossible we should escape, without an interest in that promise, "I will preserve thee." It is, however, our own iniquity, if we willingly prefer darkness to light, lest our errors should become visible, and we should be put to the painful mortification of renouncing opinions and practices, dear as a right eye or a right hand; and of exchanging them for those, which are held in contempt by the world, perhaps by our esteemed friends and nearest relatives. This is the case with many; but they little think, or will not believe that condemnation is inseparably connected with it, and will be its certain reward: So says the Judge of heaven and earth. John iii. 19. and so says the very nature of the case itself: For if we resolutely refuse and resist the light which is sent to save us, darkness eternal must inevitably receive us. It behoves us, therefore, to be certain on what ground we stand. Our everlasting life is at stake; and this is a subject which will not admit of trifling, or justify a sinner's satisfaction by mere conjecture. While people's greatest concern and chiefest pleasure respects only this world, how can they be right? It were impossible. We cannot be right neither, if we never feared we were wrong. And he that will not submit to an examination of his case by all the light and help the word of Christ affords, may depend upon it, he is materially wrong. (See John iii. 20. Ps. cxxxix. 19, 20.) Darkness is his choice, and the light he rejects will condemn him, and the darkness he prefers torment him; unless, by rich mercy, he believe his danger and shun it. He is, indeed, leaning on a broken reed, and entrenching himself in a spider's web (Job viii. 13, 14, 15,) while his mind is unacquainted with the light of life, the rock of salvation; and the slightest accident

accident may deprive him of his confidence, whatever it be, and leave him hopeless and defenceless, when none can give him relief. Let him read, contemplate, enquire and pray: Let him embrace, with thankfulness, the alone refuge and protection of a condemned sinner, Christ Jesus, as he may read in his Bible, and hear, under the faithful ministry of his word, concerning him: Let him resign himself to his teaching, government and will, and be willing to follow him in every one of his commands, and thereby good shall come. Job xxii. 21. Hosea vi. 6. But if he reject this, whoever be his counsellors, or whatever be his motives, he puts from him the word of life, and chooses the path of death; and all the pity in the world can do him no service. Acts xiii. 46—48.

The humble, trembling and willing sinner, need not be alarmed at what is addressed to the proud, unyielding and presumptuous one. His case is a different one, and different language belongs to him. Whatever be his fears and anxiety for the safety of his soul, he may rest assured, it is well he does fear: It implies he is not dead and unfeeling in sin, and more than implies he is not far from the kingdom of God. If he object to none of Christ's commands, and is chiefly concerned that he loves him so little, and obeys them no more, while he is cheerfully willing to be and do whatever the Lord pleases, the Gospel is prepared to give him comfort, and I rejoice to be the messenger. Flesh and blood has not revealed to thee the evil and guilt of thy state, by nature and practice, and the necessity and value of the grace and blood of Christ, but my Father who is in heaven. Matt. xvi. 17. The knowledge of thy guilt and danger, which make thee fear, is generally the first token for good, from the author of our salvation. Acts ii. 37. xvi. 30. 2 Sam. xii. 13. Fear not, for I am with thee, says he; be not dismayed, I will strengthen thee, I will help thee, yea I will uphold thee with the right-hand of my righteousness. Isa. xli. 10. He saw your case long ago, and made merciful

provision for it. You seek Jesus; be not afraid (Matt. xxviii. 5.) He seeks you, to relieve your anxiety and encourage your hope (ver. 9.) If you are willing to be reconciled, so is he; and to bury all your iniquity in eternal oblivion. Luke xv. 21, 22. He has as much disposition as ability to save, and it is his delight to employ both in the behalf of a poor trembling sinner. Commit your case to his hands and leave it with his faithfulness and care, in the way of dependance and obedience, and it cannot fail. 1 Pet. iv. 19. He is all, and has done all that is requisite for the security of our life and peace; and if what he is in himself, and what he has suffered and done for sinners, operate by his Spirit on our mind, to turn us from ignorance and self, the world and disobedience, and dispose our hearts to turn to him for wisdom, righteousness, sanctification and redemption, we have a better testimony of our interest in his affection and merits, than if an Angel from heaven were to come and announce it. Remember, that those who hunger and thirst after righteousness, even pardoning mercy and sanctifying grace, are pronounced blessed. Matt. v. 6. In him they are to seek it, and in him they shall find it: For it is his pleasure to fill the hungry, or poor in spirit, with the good things of his word, and his purpose and practice to send empty away the rich; that is, the proud and full; those who covet not the blessings of Christ half so much as they do the things of sense, and will not submit to accept them but in their own way. Luke i. 53. To the former, all the comforts and benefits of the Gospel are preached and suited; tho' by the latter they are treated with neglect or scorn, and commended with coolness and indifference. Let the humble, the self-emptied, the self-condemned and weak, take encouragement therefore, and hope: He will be gracious to thee at the voice of thy cry, when he shall hear it he will answer thee: And tho' thy beginning be small, yet with waiting, persevering and believing, thy latter end shall be greatly increased. Isa. xxx. 19. Job viii. 7.

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12. We may see, that true religion does not consist in wild, extravagant impulses, or rapturous sensations of soul (which some mistakenly call the Spirit of Adoption) on the one hand, nor in a cold, ineffective regard to a few speculative truths on the other, while the mind is held captive by the love of earthly things in both; but "is the reasonable service of an enlightened understanding," and the offspring of a renewed will: is the subjection of the whole man to the will and word of Christ, which arises from a knowledge of him, and dependance on him, by the light and power of the word and Spirit of Grace, and which is, in a greater or less degree, attended with a holy fear of offending him, an habitual desire to please him, and a solid joy and peace in him, as the Christian's hope and inheritance, confidence and glory, in a world of nothing but sorrow, difficulties and cares to some, and allurements, temptations and dangers to all.

Finally, we learn, that the love and faithfulness of the righteous to their rejected, despised, but exalted Saviour, and which, in the same world in which he suffered, must unavoidably be tried, shall certainly be rewarded with the crown of life he has promised, and end in that unspeakable glory which he has taught them to expect; and which will be an abundant and everlasting recompense for all their good will to his cause, his interest and honour, and their humble, imperfect endeavours to contribute to the advancement of each, by doing and suffering his pleasure, amidst innumerable weaknesses and fears within, and discouragements and oppositions without: yea, which will infinitely exceed their most enlarged expectations, and most sanguine wishes; being more than they can possibly conceive of, and more than the present state will admit, tho' they might have been repeatedly favoured with partial, enlivening

ing foretastes thereof; a glory that cannot be imitated below, and a life and inheritance that will never end, or be exhausted above.—Also, that condemnation is the declared wages of disobedience to the Lord God, and the inevitable consequences of shutting our eyes and ears to the warnings, invitations, counsels and instructions he has given us in his word and by his ministers, for the government of our heart and the guide and support of our days; and which to flight or refuse, disobey or neglect, however it may suit our own pleasure, or comport with the prevailing spirit and practice of men, whose favour and good opinion we value, is rejecting the means of our life, and treading in the road to death: “For these, even all that obey not, or will not be ruled by the Gospel of our Lord Jesus Christ, must go away from him into punishment eternal, (*αιωνιον*,) but the righteous into life eternal, (*αιωνιον*,) James i. 12. 2 Thess. i. 7—10. Matt. xxv. 46. Heb. xi. 26.

“O God, who hast prepared for them that love thee such things as pass man’s understanding, pour into our hearts such love toward thee, *that loving thee above all things*, we may obtain thy promises, which exceed all we can desire;—and that, forsaking all worldly and carnal affections, we may be evermore ready to follow thy holy commandments—and in all our sufferings here for the testimony of thy truth, may stedfastly look up to heaven, and by faith behold the glory that shall be revealed—that so among the manifold changes of this evil world, our hearts may *surely there be fixed* where true joys are to be found:—Grant us, we beseech thee, that having this hope, we may purify ourselves, even as he is pure: that when he shall appear again, we may be made like him in his eternal and glorious kingdom.” Collects in Com. Prayer.

Excellent as these sentiments (and others which have been borrowed from the same quarter, in the preceding notes)

notes) may be pronounced in the gross, because found in a book we have been accustomed to use and admire, we are confident, their firm belief, and practical effects, constitute the very character, which is most offensive to, and dreaded by multitudes who repeat them : Yea, that it is only the practical influence, and zealous avowal of the substance of these petitions, which they labour to degrade and traduce, as rank Methodism, and wild Enthusiasm ; for the whole of what usually goes under these opprobrious distinctions, is directly or indirectly resolvable into the principles they contain. We may therefore fairly infer, that those who profess these things before God, and oppose their happy influence with men, cannot be sincere in their supplications, or upright in their devotions. There must be a contrariety between the state of their mind, and the language of their lips, which no pen can reconcile, and perhaps no arguments may be allowed to remove. Were they indeed conformed to the spirit and tendency of these supplications ; or in other words, were the great God to make them what they pray to be, they must, in their present judgment of things, account it a grievous affliction ; since they strenuously endeavour to prevent this, as a real evil, both with respect to themselves and as many as they can controul : And were such an event to take place, sure I am they would soon be charged with having changed their religion ; and from the consequence which would be sure to ensue, in reference to their reputation, credit and interest with the world, would they not wish for their old one again ? and pray in earnest to be unmade, or become what they were before ? That human nature should be capable of such blindness, and chargeable with such striking solecisms, such sad inconsistencies in spiritual concerns, is more cause of lamentation than surprize, when we contemplate its depraved state, as represented in the Bible, or in the ninth and tenth article of religion, and other places in the Prayer-book. And we may naturally expect it will
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manifest its depravity and blindness in this manner, so long as we submit to use supplications to God, the sentiments of which are not made our own, by the same grace and Spirit which dictated them at first.

The things however, for which we are so well directed to pray, are indisputably necessary to make us Christians, and manifest us such, in the judgment of both the Bible and Church Liturgy; and those who understand their value, will covet earnestly their possession, and risque the consequences of professing their firm attachment to them, in the face of all opposition and censure. To them the supplications will be excellent, because suited to the state of their minds, and expressive of their wants and desires, their hopes and fears; and they will say no more before God than what they are willing to vindicate with men, couched in words different from those used in their worship.—*To love the Lord above all, and to forsake all worldly and carnal affections for him, in obedience to his holy commands, is what they either experience or are seeking; and to suffer for this testimony of their obedience to his will, whatever men choose to impose, will be comparatively easy and pleasant, while their hearts are surely fixed on heavenly joys, and their faith is able to realize them, and to behold the glory promised to this fidelity and love to Christ. Such a hope also, must operate in purifying them from unholy and fleshly desires, to a resemblance of him, as a requisite preparation for that glorious Kingdom, in which they shall be made perfectly like him, and share the blessed inheritance with him, prepared for his obedient, suffering saints.* Dear Reader, whether this language be part of your publick worship or not, the things are essential to your eternal life, and most intimately connected with your present comfort and peace. No true hope, no real happiness here, no heaven of purity and love are to be found hereafter without them, for the wretched and polluted sons of men!! Your case requires them, your Bible insists upon them, your friends love them, your ene-
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mies will oppose them, and your hearts must esteem, and your life exemplify them, or you will live to no useful purpose; and Death will introduce you into a state of everlasting lamentation of your negligence, unbelief and folly. Remember you must feel them your chief concerns; you must beg them of God; you must seek them in his word, and in the diligent use of the means he has appointed, and you must be willing to venture all for them, and verily you shall have them. They only want your whole heart, and they are yours by promise: Without this they will be distributed to others, and your loss will be inevitable and irreparable. Behold! I have told you before. Matt. vii. 7—11. Luke xiv. 17—24. xiii. 28, 29.

As for those of us who are satisfied merely to repeat these things, while they blush to own them, and are not ashamed to disown, nor afraid to reject and despise them, proposed in other words, how melancholy is likely to be their case! Should they be judged only by the acknowledgments of their lips, and the language of their creed, how can they escape the charge of awful dissimulation and solemn trifling! I write for conviction, for reproof, for instruction.—*May it please the Lord to bring into the way of truth all such as have erred, and are deceived—to give them a heart to love and fear him, and diligently to walk after his commandments;—that being endued with the grace of his Holy Spirit, they may be delivered from all blindness of mind, from hardness of heart, and contempt of his word and will; and may duly know, and cordially embrace the things which belong to their peace, before they are hid from their eyes.*

A word or two to those that truly know and fear the Lord, and are anxiously desirous to be found of him in peace, shall close the whole of what has been said. We have seen that the Author of your Salvation has made plentiful provision, in the covenant and word of his grace, for your security, comfort and joy. With Christ the whole is deposited; and from him you are invited on every needful occasion to receive. John i.

16. Heb. iv. 16. His promise is, that with a concern to walk uprightly with him, you shall want for nothing that is good, (Ps. lxxxiv. 11.) and that he will never leave nor forsake you; (Heb. xiii. 5.) and the relation in which he stands to his saints, implies, and insures the same. The good land then is before you; and you are on the borders of it every day. You are called to a kingdom that cannot be moved; to an inheritance that is incorruptible; to a crown that never fadeth; to glory immortal and eternal. 1 Peter i. 3, 4. Your prospect cannot be greater. It contains all your father's house produces, and all a father's hand could bestow. Luke xv. 31. Rom. viii. 32. Your title to all cannot be firmer. It is founded in oaths, and promises, and blood. Heb. vi. 16—18. That you might have strong consolation, your heavenly father has given you the pledge and assurance of all he has promised, in giving you his Holy Spirit. Eph. i. 13, 14. 2 Cor. v. 5. The frame and disposition of your mind by his holy influence, with respect to the things of his will, is the evidence to yourself that you are born from above, and have inheritance there. Our Divine Surety paid the price for our freedom; and expiated our guilt on the cross. Heb. i. 3. It was thus he condescended to testify his surprising love to sinners, and to lay the foundation of ours to him: To open a way to the throne of grace, and a communication with heavenly blessedness. He gave his life for the sheep, lost and wretched, that he might give eternal life to them; and is now gone into heaven to take possession thereof in their name, to plead their cause, and make preparation for their reception. Heb. ix. 24. John xiv. 2, 3. He has charged himself with your safety, and declared himself deeply interested in all the afflictions and sorrows, difficulties and fears, troubles and temptations you feel from any quarter. Isaiah lxiii. 9. There is no temporal evil can befall you, and no seeming good escape you, but by his direction and will. You have all in, and with Christ, (1 Cor. iii. 21—23.) and you will enjoy

enjoy it in proportion as you rely upon him, and cleave to him, as you leave all for him, and with him, and refer all to him; value him above all, and seek to glorify and obey him in all. It is the lively hope and expectation of what he has in reserve for us, that is to reconcile us to the whole of his will, in the disposals of his providence concerning us; and to regulate our desires, and affections with respect to earthly things. You are called to walk every day in the light of his countenance; to rejoice in all he appoints you, and to look for all he has promised you, in a humble dependance on his faithfulness, power, and love, and diligent regard to his will. Expect difficulties and trials: They are unavoidable in a world so corrupt as this. Our Divine Lord was not without, and all the heirs of glory have had their share. Our comforts in Christ are designed to soften and mitigate them; and his spirit can sanctify them, and his wisdom overrule them for much good. Expect then no more than what a greater conformity to his mind and example, and preparation for his whole will may render requisite. The Lord delights in the prosperity of his saints as much as he loves them: And if he assign them tribulations of any kind, it is to further this end. Rom. viii. 28. He knows our frame, and does not forget how little we can bear without his comforts and help. He does not afflict willingly. But our temporal and spiritual interest can seldom flourish together: they are too opposite in their nature and tendency, and rather than we should suffer in the latter, he is often pleased to cross us in the former. Besides, something in our habits, tempers, &c. as well as our circumstances, may require it, and give occasion to it; and he may have some important purpose of kindness and wisdom to fulfill concerning his children, which they may never be permitted to know, until they see his face in glory. John xiii. 7. Wherefore let the feeble and discouraged, the oppressed and tempted, lift up the hands that hang down: trust and not be afraid: hope and wait; believe and rejoice in every token of their

their father's kind remembrance and care, and every testimony of his faithfulness and love. Psalm. cxix. 75. He has given you leave to rely on his mercy, and to take hold of his strength, in all the exercises of faith and patience to which you may be called; and in the use of these privileges nothing can make you miserable. While his rod corrects, his heart is subject to every emotion of pity, tenderness and compassion; and when the end he had proposed is answered, it will be necessary no longer. He waits, in short, only for our penitent submission, and chearful obedience: These will cause the rod to drop from his hands of itself. Do not estimate the safety of your case from the nature of your forbidding frames, but from the unchangeableness of that grace, which has disposed your heart for the ways of holiness and truth. In the former case your estimate may be very erroneous, and subject you to much difficulty and distress, whilst the latter is directly formed and suited to answer every anxious enquiry, and dislodge every painful fear. He that has given you a new heart to know and fear him, has loved you; and will love even unto the end. John xiii. 1. 1 Cor. i. 8, 9. Be assured the strongest Christian is liable to all the changes of the weakest; and has no other foundation of peace and joy, but what is as free for the one as the other. *God is faithful.* This is his anchor; and the influence of this, and its appendant truths, on his mind in disinclining it from every way of iniquity, and disposing it for every thing the Lord loves; is the evidence he believes it aright, and shall never be confounded by finding him otherwise than faithful. Christ will not cease to love his saints because they do not feel at all times as they could wish: nor is it any proof that we love him not aright, because we do not seem to love him as we desire. A holy fear of offending him in any thing, is a good sign of wisdom, and a more substantial evidence of our relation to him, than the most lively sensation we can feel; the strongest believer may often be without any other. Psalm xix. 9. Come, then, O
thou

thou afflicted, tossed and not comforted, venture your life with his power, faithfulness and compassion, and your cause cannot miscarry: For he is able to save to the uttermost, and as willing as he is able, seeing he ever lives to make intercession; and it must never be said, that he has rejected one trembling sinner, who has no hope but what he has borrowed from his word, and will be satisfied with no peace but what is warranted thereby.

And now, O Israel, what doth the Lord thy God require of thee, but that which he is able to work in thee, namely, to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart, and with all thy soul. Deut. x. He has taken good care for thy support, comfort and preservation; and he may reasonably expect some fruits thereof, in thine obedience, diligence and love; in thy care to please him, and concern to honour him. It is his Israel alone, that is actively subservient to his interest and praise; and he looks in vain for any services of respect and regard, but from this people, formed for himself. Isaiah xliii. 21. All are seeking their own and not the things of Christ, excepting his saints; and they have frequent need to be reminded of their high calling, and immense obligations, to preserve them from such an ungenerous spirit and employment, and to engage them more unreservedly in their proper sphere.

Remember, that zeal for God, obedience to his commands, imitation of his example and will, love to his cause, and concern for his glory, are to be the distinguishing characteristics of the righteous, and are to difference them from a world lying in sin and wickedness. 1 John v. 19. He has called them out of darkness into his marvellous light, that they might *show forth* his praise, or shine as lights in the world; being blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse generation. 1 Pet. ii. 9. Phil. ii. 15. If we have any just claim to such a relation and calling, it is in this manner alone, to be vindicated to the world and the church.

One is our Master, even Christ. We owe him every possible tribute of service and respect; but he will accept of none, but in conformity to the rules and example he has left us. Take my yoke upon you, and learn of me. This is the compendium of Christian duty, and the sum of our holy calling. He is the brightest Christian that most resembles Christ; imbibes most of his Spirit, and is most anxious to copy his meek, gentle, benevolent, kind and merciful deportment. Let us see, then, that we render unto no man evil for evil, but contrarywise, good; knowing that we are thereunto called. And let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from us, with all appearance of malice, envy and hatred. And be ye kind one to another, tender hearted, chearfully forgiving one another in real or imaginary causes of offence, even as God for Christ's sake hath forgiven you. Eph. iv. 20—32. Let our conversation be upright and harmless, disinterested and pure, without covetousness, moroseness, or revenge, and devoid of the very shadow of dishonesty and guile. Let all see we love our neighbour's interest as well as our own, and are willing to suffer some inconvenience to promote it. Be not easily provoked, or offended. 1 Cor. xiii. 4—7. He is the strongest Christian that can bear most, and not he that knoweth most. Let indeed, uprightness, pity and kindness to men, and zeal for the honor and cause of our Saviour and God, form the most prominent features of our character; and let us labor to be known to all, whether friends or enemies, by nothing else; to conduct ourselves in every respect as becometh saints, in all the different stations which his providence has seemed to appoint us, whether masters or servants, parents or children, rich or poor; being anxiously careful for nothing of a worldly nature; but with diligence in business, casting all our care upon the Father of Mercies; convinced that he careth for us, and knoweth that we have need of all these things; and in every thing by prayer and supplication, with thanksgiving, making our requests known unto God; and so the peace of God,
which

which passeth all understanding, shall keep our hearts and minds thro' Christ Jesus. 1 Pet. v. 7. Matt. vi. 31. Phil. iv. 6, 7. In a word; be it our chief concern to do good to all, and injury to none: To keep a conscience void of offence toward God, and toward man; and in this manner to walk worthy of him who hath called us to his kingdom and glory. 1 Theff. ii. 12. Eph. iv. 1, 2. Much of this temper and conduct is what will be expected from us, if we profess the name of Christ with more zeal and earnestness than our neighbour; and the whole is no more than what the Lord requires, and the true Christian most cordially approves. Our rules from the word of Christ, for the government of the whole man, are simple and intelligible; and the surest proof of the truth of our religion is a voluntary choice of them, a real affection for them, and abiding regard to them. The Lord has wisely connected our best comforts with these dispositions, and this conduct: Nor will the believer's tender conscience suffer him to enjoy his Heavenly Father's smiles, but in the way of obedience to his will. To profess a high esteem for the gospel, and make a furious clamor about faith in Christ, while our tempers and works contradict each, is only the badge of hypocrisy, and the mark of an unsound religion. If our light be of divine extraction, and of the proper kind, it will shine before men. Our lowliness and forbearance, gentleness and goodness, peaceableness, brotherly-kindness and love, and other graces of the spirit, cannot be hid. We shall labor to fill up every relation in life, as becometh the gospel of Christ. And this will be more or less visible to all. It is thus the ignorance of foolish men will be put to silence, the credit and honour of the gospel established, and our Father in heaven be glorified. Having, therefore, dearly beloved, the precious promises of eternal life, let us gird up the loins of our minds, be sober, and hope to the end, for the grace that is to be revealed at the coming of our Lord Jesus Christ. Let us be anxious to live as strangers and pilgrims; cleansing ourselves from all filthiness of the flesh and spirit, perfecting holiness

holiness in the fear of God : For so an entrance shall be administered unto us abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ. 2 Pet. i. 4—11.

F I N I S.

E R R A T A.

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Question

Question and answer the 6th and 8th, at page 115, and the 24th, at page 156, may perhaps be felt more intelligible to some readers in the following form :

Q. 6. In what does this renewal of the mind consist ?

A. In the recovery of the divine image, lost by our first parents to themselves and posterity, by disobedience and sin; or it consists in a resemblance of our Maker in righteousness and holiness, who formed us at first, in this likeness of himself. Eph. iv. 24. Col. iii. 10. Gen. i. 26. v. 1. See 1 Cor. xv. 46—49.

Q. 8. In what manner is this renewal of the mind effected ?

A. By the power and influence of the incorruptible word of God thereon; which when understood, received or believed by the light and teaching of the Holy Spirit, is quickening, and transforming; separates the heart from the love and dominion of fleshly things, and unites it to Christ the head of all spiritual influence, and employs it with pleasure and delight in his service, and for his interest and honor. 1 Thes. i. 5. 2 Cor. iv. 6. John i. 12, 13. 1 Cor. xv. 48.

Q. 24. And does this spirit of kindness and goodness toward all men, whether friends or enemies, from a regard to the will of Christ, make us to resemble the Lord ?

A. Yes; be ye therefore perfect, *ωσπερ*, like as, or in the manner as your Father in heaven is perfect: who is good to all—and maketh his sun to shine on the evil and on the good, and sendeth rain on the just and on the unjust. Matt. v. 43—48. Ps. cxlv. 9. Compare Eph. iv. 32. and i. 2.

For

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For A. 4, page 201, read, 4. Because washing or purification appears to be the proper import of the original word *baptize*, thro' the Old and New Testament, and the Spirit was promised to believers, to this end, under the figure of *sprinkling* or *pouring*; (Isaiah lii. 15. xlv. 3. Ezek. xxxvi. 25.) was really poured out *upon* the Apostles, &c.

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